THE MOST HONOURABLE ORDER OF THE BATH

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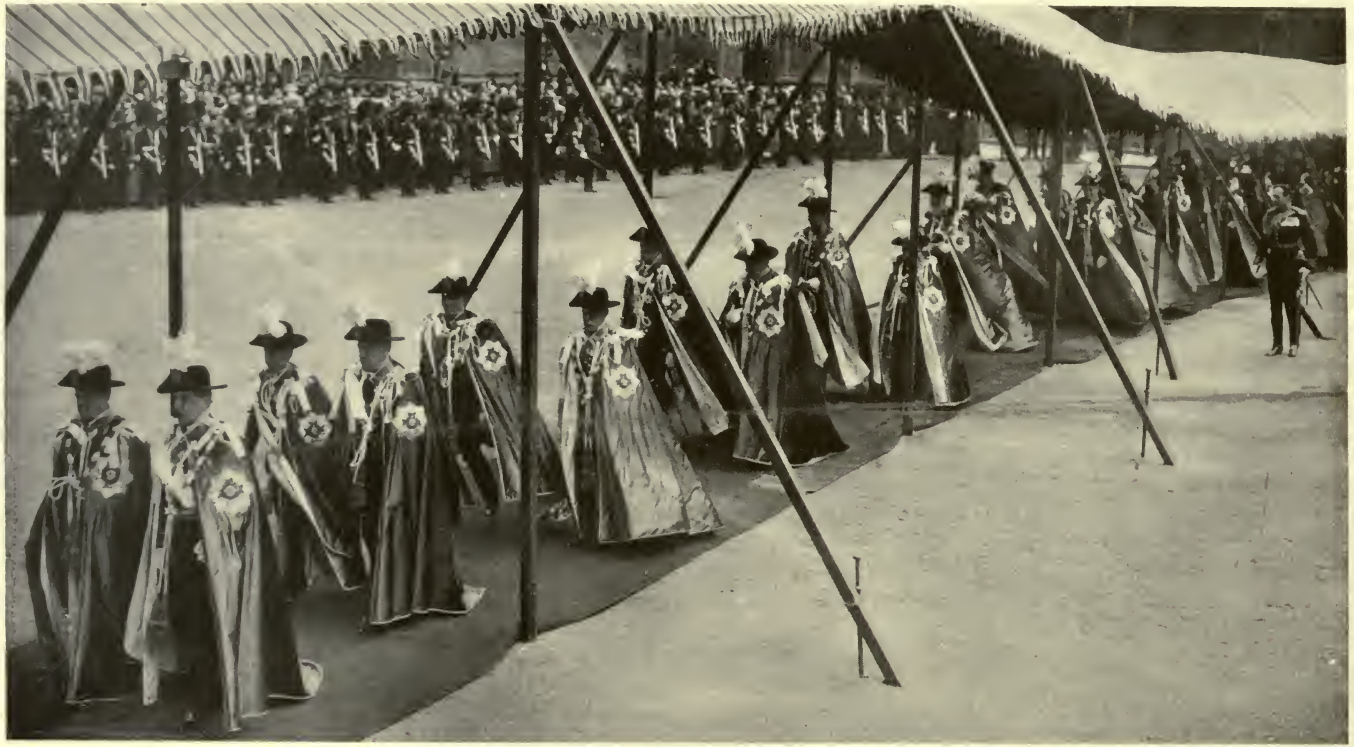

Procession of the Knight Companions of the Bath, July 22, 1913.

THE MOST HONOURABLE ORDER OF THE BATH

A Descriptive and Historical Account

BY

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SACRIST AND MINOR CANON OF WESTMINSTER ABBEY

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PREFACE TO THE FIRST EDITION

A CONSIDERABLE amount of literature is in existence bearing upon the Order of the Bath in its various phases, but it is difficult to get into touch with it. Volumes long since out of print, and only to be found to-day in a few of our leading libraries, do not afford much opportunity to persons desirous of becoming more closely acquainted with a deeply interesting chapter in English History. At the present moment a great deal of public attention is being directed to the Order of the Bath, now about to enter upon a new stage altogether, with the Re-inauguration of the Chapel of King Henry VII, in Westminster Abbey, as the official home of the Order, by Our Most Gracious Sovereign. The present volume is, therefore, put forth with the hope that it may fill to some extent a gap existing to-day, by placing within the reach of the ordinary reader the main facts connected with this Historic Order of Knighthood.

I have availed myself freely of the almost classical treatises of Anstis, Selden, Camden, Segar, and, perhaps, most important of all, the monumental work by Sir Nicholas Harris Nicolas on the various Orders of Knighthood. A quantity of valuable contemporaneous material has also descended to us, which has been of great value, notably, the large illustrated folio by John Pine, published in 1730, describing the Installation of 1725; also the really magnificent set of documents collected by the late Sir Joseph Banks and his daughter, now preserved among the Additional Manuscripts at the British Museum.

I desire to take this opportunity of testifying my most grateful thanks to my honoured chief, the Dean of Westminster, for his kindness in permitting a reproduction to be made of the beautiful picture by Canaletto of the Procession of the Knights of the Bath at the Installation of 1749.

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The numerous pictures of the Installation of 1725 are taken from the valuable work by John Pine, to which allusion has already been made. Its full title is : " The Procession and Ceremonies observed at the time of the Installation of the Knights Companions of the Most Honourable Military Order of the Bath upon Thursday, June 17th, 1725, with the Arms, Names, Titles, etc., of the Knights Companions and of their Esquires, as they are fixed up in Henry the Seventh's Chapel in Westminster Abbey by John Pine, engraver. N.B.— The Portraits of most of the Knights Companions and Officers of the Order are done from original Pictures painted for that purpose."

The two pictures of the Installations of 1812 are reproductions of two large coloured engravings from drawings by Frederick Nash, published by subscription under the patronage of the Dean of the Order.

The two pictures, which appear in Part III of this book, showing a Knight Grand Cross, and a Knight Commander of the Bath, are taken from the great work on the Coronation of George IV by the late Sir George Nayler.

The curious set of pictures in Part I of this book are found in Dugdale's *Antiquities of Warwickshire* and also in Bysshe's *Notes to Upton* : " De Studio Militari." The engravings in this latter work are said to have been taken from the original drawings, conjectured by Anstis to date from the reign of Henry VII, or even that of Edward IV.

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THE MOST HONOURABLE ORDER OF THE BATH

INTRODUCTION

THE Most Honourable Order of the Bath, to give it the full title, is an institution of long descent and great variety of expression. The fabulous assertion that its original founder was none other than Julius Cæsar need not be taken seriously, but that a ceremonial bath was a custom peculiarly associated with the dignity of Knighthood is a fact which cannot be gainsaid. The connection, however, between the overcrowded and not very romantic Order, as it exists to-day, and the customs and exploits of mediæval chivalry, would appear, on the face of it, to be of the slightest. Hence it may elucidate matters if the contents of this volume be divided into three distinct sections, in which the subject will be discussed, primarily, from a chronological standpoint.

The first period in the history of the Knights of the Bath closed with the reign of Charles II. It can scarcely be claimed that a properly constituted Order existed at any time during the preceding centuries. Knights were created with the ceremony of bathing and with a great many other attendant customs, but the Order (if such it can be termed) had a haphazard and almost fitful existence. The creation of Knights was neither frequent nor systematic. That event was reserved for occasions of special dignity, like a Coronation or a Royal Wedding. The last of these occasions, when a goodly number of Esquires received the Knighthood of the Bath, was the Coronation of Charles II. It was a time of general reaction against the sour Puritanism

which, for so many years, had oppressed the land—a time when it was only natural to revert to some of those picturesque and romantic customs in which all English people had, at one time, taken delight.

Upwards of sixty years came and went after the Restoration, during which nothing was heard of the Knights of the Bath. Four Coronations took place, but on each of these occasions they were left on one side.

The Revival of the Order, coupled with its establishment upon a fully organised basis, took place towards the close of the reign of George I, in the year 1725. For a considerable time the new Order (for such to all intents and purposes it was) came to bulk largely before the public eye. It possessed the priceless advantage of the hallowed and ennobling associations of the Abbey Church of Westminster. It was honoured by the periodical enrolment within its ranks of a number of England's most distinguished sons. The solemn ceremony of Installation, which, with its many picturesque surroundings and adjuncts, came to be regarded as the most brilliant event which the metropolis could witness, save a Coronation, took place at regular intervals, and, thanks to its old-world glamour, achieved a large amount of popularity.

Then, unfortunately, a change passed over the scene. Unwise counsels prevailed. The Order was enlarged to an extent which it would be a politeness to term unwieldy, in the year 1815. All the stately ceremonial of Installation—for such, on the whole, it has been even in the eighteenth century—came to an abrupt termination. The link between the Order and the Abbey was reduced to something little better than nominal; and, though the honour of investiture has never been lightly bestowed, yet the Order, as such, lost practically all that once savoured of mediæval romance. The nineteenth century cheerfully flung to the winds no small portion of its heritage from the past. It has been the task of its successor to gather up some of those fragments which still remain.

PART I

THE MEDIÆVAL ORDER

The Esquire goes to Court to receive Knighthood.

The Esquire carries a portion of the First Course at the Royal Table.

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CHAPTER I

THE MANNER OF MAKING KNIGHTS OF THE BATH

THE earliest description known to be in existence of the creation of a Knight of the Bath appears in a work entitled *De Studio Militari*, by Nicolaus Upton, who wrote in the reign of Henry VI. This work was subsequently edited by Edward Bysshe, who illustrated it with a number of remarkable engravings. It has been conjectured by the learned Herald, John Anstis, who played a prominent part at the time of the Revival of the Order by George I, that the originals of these drawings go back as far as the distant reign of Edward IV. As regards the description itself, it is clear from internal evidence that it must have been copied from a much older Formulary, seeing that it agrees closely with the traditional facts which have come down to us concerning the early ceremonies.

It is impossible either to condense or to abbreviate the Formulary, so it is here given in full—

> "The Manner of making Knights after the custom of England, in time of peace, and at the Coronation [of the King], that is, Knights of the Bath.

"1. When an Esquire cometh into the Court, for to receive the order of Knighthood, in time of peace, after the custom of England, he shall be worshipfully received of the Officers of the Court, as of the Steward, or Chamberlain, if they be present, and else of the Marshals, and Ushers, in the absence of the Steward, and Chamberlain. And then there shall be ordained two worshipful Squires, wise, and well nourished in courtesy, and expert in the deeds of Knighthood: and they shall

be Governors to him, to serve, and ordain, what shall long to him for the time.

" 2. And in case that the Squire come before dinner, he shall serve the King of water, or of a dish only of the First Course, and that is do for to take leave of service of Squires :

" 3. Then his Governors shall lead him into his Chamber, without any more to be seen [on] that day :

" 4. And at even, the Governors shall send after the Barber, and he shall make ready a Bath, in the best wise that he can : within and without wrapped with linen cloth, clean and white, and covered with thick Carpets, or Mantles, for cold of the night : then shall the Squire's beard be shaven, and his head rounded, which done, the Governors shall go unto the King, and to him say thus : ' Most Mighty Prince, or Sovereign Lord, lo, it waxeth near unto the even, and our Master is ready unto the Bath, when it pleaseth unto your Royal Majesty ' : and upon that, the King shall command his Chamberlain, to go unto the Squire's Chamber, that is to be made Knight, and to take with him the most worthy, and most wise Knights, that been there present, to the intent, that they shall the same Squire truly counsel, inform, and teach wisely of the Order (of making) of Knighthood. And so with that, other young Squires of Household, with Minstrels, singing and dancing, shall go before the Chamberlain ; and the said Knights, unto the time that they come unto the Chamber door of the said Squire, that is to be made Knight.

" 5. When the Governors hearing wise of Minstrels, anon they shall make naked their Master, and all naked shall be put into the Bath. The Minstrels before the entry of the Chamberlain, and other noble Knights, shall abide, and be still without noise together, with the said Squires, leaving their noise for the time ; which thing done, the Chamberlain with the said noble Knights shall enter privately, without noise, into the Chamber of the said Squire, and when they enter, each

one to other shall do reverence, and worship, which of them shall be the first for to counsel the Squire in the Bath, of the Order, and the making to perform the King's commandment: and when they be accorded, then shall the first go to the Bath, and there shall he kneel before the Bath saying secretly to the Squire thus: 'Right dear Brother, great worship be this Order unto you, and Almighty God give you the praising of all Knighthood; lo this is the Order; Be ye strong in the faith of holy Church, (steadfast and abiding in word, manly Protector unto Holy Church) and Widows, and Maidens oppressed relieve, as right commandeth: give ye to each one his own, with all thy mind, above all things love and dread God; and above all other earthly things love the King the Sovereign Lord, him, and his right defend unto thy power, and before all wordly things put him in worship, and things that be not to be taken beware to begin; In this wise or better,' etc. And when the Knight (Esquire) is thus counselled, the same Knight counsellor shall take in his hand water of the Bath, and shall put it upon the shoulders of the Squire, and take his leave and go, and (so) depart; and the Governors at all times shall keep the sides of the Bath; in this wise shall all the other Knights aforesaid do, each one after other, in the best wise, that they can;

"6. And this done, the Knights without noise shall go out of the Chamber for the time; then shall their Governors take their Master out of the Bath, and lay him softly in his Bed, to dry; and the Bed shall not be of great value, but without celour (silour) or curtains: and when the Squire is well dried, he shall rise out of his bed, and shall clothe him warm for the watch of night, and upon all his clothes he shall have a cape of black russet, with long sleeves, and the hood sewed into the cape, in manner of an hermit: the Squire thus arrayed, and made ready, the Barber shall put away the Bath, and all thing, that is about the Bath, as well within as without: the Barber shall take all for his fee; and also he shall have all for his shaving, like as it followeth

hereafter, that is to wit, if he be a Duke, an Earl, a Baron, or a Batchelor after the custom of the Court, each one shall give after his estate; and principally if judgment be required, it shall be then at the will of the King's Majesty.

"7. After this, the Governors shall open the door of the Chamber, and the Knights shall wisely enter in again with Minstrels playing on their instruments, and Squires before them, singing, and dancing, shall lead the Squire into the Chapel;

"8. And when they be in the Chapel, there shall be ordained spices, and wine for the Knights, and Squires; which thing done, the Governors shall lead these Knights afore the Squire, for to take their leave, and he with silence shall thank them of their labours, and worships, that they have done unto him; in that wise they shall go out of the Chapel,

"9. The Governors shall shut the door till the dawning wax clear, and the day come, and there shall abide in the Chapel none, but the (Squire) Squire's Governors, Officers of Arms and the Watch. In this wise, shall the Squire all night (in the Chapel) till it be day, abide ever in his prayers, praying, and beseeching Almighty God, and the blessed Virgin Mary his Mother, that passing temporal dignity, he may receive to his worship, and praising (pleasing) of God, the blessed Virgin Mary his Mother (of) Holy Church, and the Order of Knighthood: and when the dawning cometh, he shall have a Priest, and be confessed, of his sins and trespasses, which thing ended, he shall have his Matins, and Mass, and be communed if he will.

"10. After his entry into the Chapel, he shall evermore have a cirge, or a taper of wax burning before him, and when Mass is begun, one of the Governors shall hold the taper burning before him, unto the time that the Gospel be begun, and then he shall betake it unto his Master, which shall hold it in his hand, till the Gospel be ended, alway his head being covered; and at the end of the Gospel the Governor shall receive the

The Esquire is conducte.l to his chamber by two ancient Knights.

The Esquire submits himself to the hánds of the Barber.

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taper again, and put it before his Master unto the end of the Mass :

" 11. At the elevation of the Sacrament, one of the Governors shall put off the hood of his Master, and after the sight of the Sacrament, he shall do it on again, till *In principio* be begun ; one of his Governors shall put off his hood, and make him stand, and hold the said taper in his hand,

" 12. Having in the said taper sticking a penny nigh the light : and when the Priest saith, ' *Verbum caro factum est*,' he shall kneel down ; and offer the taper and the penny. It is to wit, the taper to the worship of God, and the penny to the worship of him, that shall make him Knight ; these things done, the Governors shall lead him again into his Chamber and lay him again in his Bed, till it be full daylight ; and there he shall take the rest, that the watch of the night made weary ; so then the Bed shall be amended, and refreshed before the time, that his Master wake, that is to wit, with covering of cloth of gold, called ' siglyton,' and that shall be lined with blue carde. And when they (Governors) see time, they shall go to the King, and say to him thus, ' Most victorious Prince, when that it liketh unto your high Majesty, our Master shall awake ' ; and thereupon shall the King command the Knights of Arms, Squires, and Minstrels aforesaid, that they go unto the Chamber of the Squire, to awake him, array him, and clothe him, and bring him into the Hall before the King himself : but before the coming of the Knights into the Squire's Chamber, the Governors shall ordain all manner of necessaries ready by order, for to be delivered unto the Knights, and when these Knights be come unto the Chamber of the Squire, they shall enter softly without noise, and say to the Squire, ' Sir, good day, it is time to arise ' : and with that, the Governors shall take, and raise him up by the arms ; then the most worthy, and most wise shall take unto him his shirt, another next worthy his breeches, the third his doublet, the fourth shall clothe him with a surcoat (gown) of red tartan,

(other two shall lift him up off his bed) other two shall do on his hose, which shall be of black silk, or of black cloth with soles of leather sewed to them, other two shall button his sleeves, another shall gird him with a girdle of white leather without harness of any metal of the breadth of an inch; another shall comb his head (another shall put the coif upon his head), another shall give him his mantle of the suit of the curtell of red tartan fastened with a lace of white silk, with a pair of white gloves hanging at the end of the lace; but he shall have of the Chamberlain of the Household the coif, girdle and the gloves: and on the other side the Chamberlain shall take for his fee all the garments, and all the array, with all the necessaries, in the which the Squire was arrayed, and clothed the day that he entered into the Court, for to take the Order, together with the bed in which he lay first after the Bath, also well the cloth of gold called 'siglyton,' as other necessaries touching the said bed (and over that the first robe in which he was clothed after the Order taken).

"13. And these things fully done, these wise Knights shall lead this Esquire on horseback unto the King's Hall, all times the Officers of Arms, and the Minstrels being before making their minstrelsy. Their (the) horse shall be arrayed in this wise, he shall have a saddle covered with black leather; the arsons of white tree, four square and black stirrups with gilt irons; and his saddle shall have no crupper, but a paytrel of black leather with a cross plate (patée) before hanging upon the breast of the horse; his bridle shall be black leather plain with long reins in the guise of Spain, and a cross plate (patée) in the forehead; and there shall be ordained a young gentle Squire, for to ride before this (the) Squire that is to be made Knight; and he shall be open head, and shall bear the sword of the Squire, the point downward, with spurs hanging upon the sword; and the sword shall have a white scabbard, and fret with the girdle and scales (frette) with white leather without any harness; and the young gentle Squire shall hold the

sword by the point; (and) in this wise they (he) shall ride to the King's Hall, all times the said Governors being ready to the Master, as it is fitting to be;

"14. And the aforesaid noble and wise Knights shall soberly lead this Squire, as their own, and when the Squire cometh before the Hall door, the Marshalls and Ushers (before him) shall be ready before him in the most honest wise, that they can, saying thus, 'Cometh down'; and when he shall come down, the Marshal of England for his fee shall take the horse, or 100s. This thing thus done, these wise Knights shall lead the Squire into the Hall, or into the great Chamber unto his table; and forthwith he shall be put at the beginning of the second table, till that the King come, the said Knights (standing) about his person, as on every side, and the young Squire sword-bearer before him, standing with the sword betwixt the two Governors (aforesaid).

"15. When the King cometh into the Hall, and perceiveth the Squire ready to take the Order in due wise, he asketh for the sword and the spurs; the King's Chamberlain shall take the sword, and the spurs out of the hands of the young Squire, and shall take and shew them to the King; the King shall receive the right spur, and betake it to one of the most worthy that standeth about, commanding him that he put it on the right heel of the Squire, and by the King's commandment, that Lord kneeling on the one knee, shall take the Squire by the right leg, and put the (his) foot upon his knee, and (so) shall put the spur upon his heel, and (he) shall make a cross upon the knee of the Squire, and shall kiss it; then shall another Lord put on the other heel another spur in the same wise, that the other did; then the King of the meekness of his high might, taking the sword into his hand, shall gird therewith the Squire; then shall the Squire lift up his arms on high.

"16. And the King shall put his arms about the neck of the Squire, and lifting up his right hand, he shall smite the Squire in the neck, saying thus, 'Be ye a good Knight,' kissing him. Afterward these noble and wise

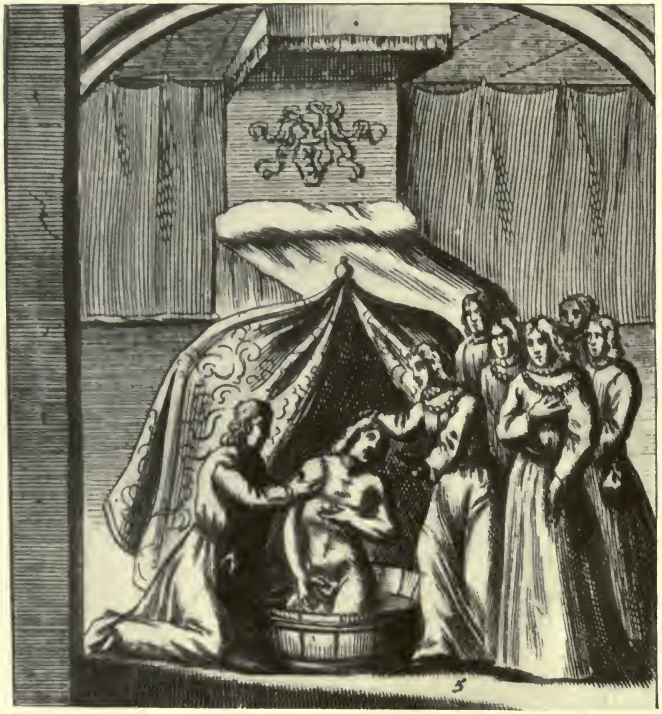
Knights aforesaid, this new Knight shall lead into the Chapel with melody, as it is heretofore said, unto the high altar, and

" 17. there shall he ungirt him, and his sword with prayers and devotions offer to God and to Holy Church, most devoutly beseeching God that that Order most worthy duly he may keep unto his end; these things so done, he shall take a sop in wine,

" 18. And in the going out of the Chapel, the Master Cook shall be ready, and do take off his spurs, and shall take them to him for his fee, and the reason is this, that in case be, that the Knight do after any thing that be default and reproof unto the Order of Knighthood; the Master Cook then with a great knife, with which he dresseth his messes, shall smite off his spurs from his heels, and therefore in remembrance of this thing, the spurs of a new Knight in Order taking, shall be fee unto the Master Cook, pertaining duly unto his Office.

" 19. Then shall these wise Knights aforesaid, lead this new Knight into the Hall again, the which beginning the Table of Knights, shall sit to meat, and the said wise and noble Knights shall sit about him at the table. And the noble Knight shall be served like as other been, and as for that time, he shall not eat nor drink at the table, but if great need be, nor he shall not move him, nor look hither nor thither, more than a wife new wedded, and everymore one of his two Governors shall stand by him with a kerchief, of the which, if one need come, he may serve him: and when the King ariseth from the table, and goeth into the Chamber, the new Knight shall be led unto his Chamber, with great multitude of Knights, Squires and Minstrels joying, singing, and dancing unto the entry of his Chamber: and there the Knights, Squires and Minstrels shall take their leave, and shall go to eat.

" 20. The door shall be (fast) closed, and he shall do off his array, which shall be given to the Kings (of Arms if they be present, and if they be not present then to) other Heralds of Arms. And also the said King of



The Esquire is placed in the Bath.

The Esquire is placed in bed for the purpose of being dried.

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Arms and Heralds shall have for the Office of Arms of every Duke, Earl, Baron, and Batchelor after their estates, and of the least 20s. for their honours to shew and to cry them in the King's presence and in the said Court. The gray cope shall be unto the watch, or a noble for it. And after this meet this noble new Knight anon shall be arrayed with robe of blue with strait sleeves, and he shall have upon the left shoulder, a white lace of silk hanging, and that lace he shall keep in that wise above his clothing without from that day forth continually unto that time he get him some manner (name) of worship by deserving, by witness of worthy Knights, and Squires, Kings, other Heralds of Arms, and true Heralds clearly thereafter reported: which report must enter into the ears of the worthy Prince, which hath made him Knight, or of some other, or else of some noble Lady for to take away the lace from the shoulder, saying thus: 'Right dear Lord, I have heard so much of your worships, and renown, that ye have done in divers parts unto the great worship of Knighthood, to yourself, and to him, that made you Knight, that desert and right will, that this lace be put and take away.'

"21. After dinner the worshipful and worthy Knights and Squires shall come before the said new Knight, and him shall lead to the King's presence, all times being before him the said Squire's Governors, and when the new Knight cometh into the King's presence, he shall kneel before the King, and shall say thus, 'Most dread and most mighty Prince of my little power and of (what) that I may thank you of all the worships, courtesies, (and) goodness, which ye have done unto me'; and this said, he shall take leave of the King.

"22. And upon that, the Governors shall go and take charity leave of their Master, saying thus, 'Worshipful Sir, by the King's commandment, we have served you, and that commandment fulfilled, and performed to our power, and what we have done in our service again (against) your reverence, we pray you of your grace to

pardon us our negligence: furthermore of the custom of the King's Court, we ask and require of you of Robes, and fees to the term of our (your) life convenable (and convenient) to the King's Squires, fellows to the Knights of other lands.' "

CHAPTER II

THE SYMBOLISM OF THE CEREMONIAL

NO portion of the quaint ritual described above was altogether devoid of meaning. It sprang from the heart of a people to whom at that particular period of their history symbolism was a veritable passion. The lines of their ecclesiastical architecture and the elaborate ceremonial which accompanied the mediæval worship of the Church of England all told a similar tale. Hence, it occasions no surprise to learn that all these details, many of them apparently trifling, of costume and ceremonial were surrounded in the eyes of those who employed them with a glamour almost mystical.

We are indebted to Anstis once more for a detailed explanation of the symbolical import of the ceremonies used at the creation of a Knight of the Bath.

First and foremost, of course, came the act of Bathing from which the title of the Order is derived. The hidden meaning in this particular case is not far to seek. "As a person by Baptism is sanctified by a principle of inward and spiritual grace," so the Bath to which all the Knights were respectively subjected indicated "the purgation of the person bathed from sin and from all kind of moral impurity."

The Bath completed, the new Knight was placed in a Bed, new and clean for the occasion. A course of noble deeds performed in the past was at length to receive its due reward in the shape of "a perfect and studied composure of mind," as evidenced by this restful posture.

The meaning of the investiture with the Crimson Robe, which was the next piece of ceremonial to be enacted, is sufficiently evident. Duty to the faith of Christendom and to the Holy Catholic Church could not

fail at certain times to make enormous demands upon their devotees, extending even to the actual shedding of blood. The Red Robe indicated significantly that the new military office to which the Knight was about to be admitted might conceivably necessitate a readiness on his part to expose himself to danger and difficulty of the most grievous description. Further, these Crimson Robes were lined with white silk, an emblem of that unsullied honour which as a true Knight he was "inviolably obliged to preserve and maintain."

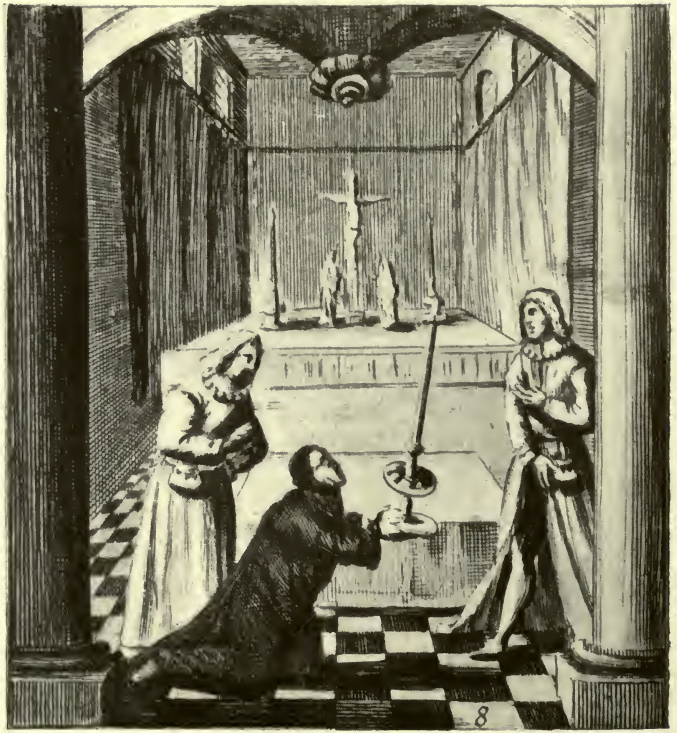
Red was not, however, the only colour employed in the course of all this solemn and dignified ritual. Black finds a place therein no less, notably in the case of the Chaussées Semelles or black stockings soled with leather. This dark hue was employed in order to put the new Knight in mind of his earthly extraction, so far as the mortal and material part of him was concerned. Dust he was and to dust must he return. Thus, in addition to other virtues, that of humility was most surely demanded.

The sharp Spurs implied that in the pursuit of all his military duties and honour he would ever display the utmost "ardour, forwardness, and activity," and especially "a ready and cheerful obedience to any superior command," above all where the stress of circumstances did not permit of dispute or delay. According to Anstis, the privilege of carrying the Spurs was permitted to few persons beneath the degree of a baron, save to the Knights of the Bath.

The White Belt or Girdle was the symbol of purity—a virtue more especially demanded of Knights as being the avowed guardians of female virtue and honour.

The Sword was a manifest token of the defiance openly expressed by each Knight towards the Devil, coupled with his resolution to defend the cause of Religion and the general duties of his calling with the utmost vigour and constancy, more especially the duty of protecting poor men against rich and weak men against strong.

The Esquire, clad as a hermit, is conducted to the Chapel with the sound of minstrelry.



The ancient Knights take leave of the Esquire for the night.

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Upon his head the Knight wore a Coif and a White Hat, an indication that as a Knight is straitly enjoined in the most positive fashion, in virtue of his character and function, to devote himself to good works, so is it his bounden duty to preserve his conscience pure in the sight of Almighty God and to avoid aught for which that conscience might inwardly challenge or reproach him.

Last of all, the Blow on the neck was intended to remind him that honour is a tender point, and that "he ought not to be insensible of any real indignity or affront." No impressions ought to be felt more quickly or to be longer retained than those which lead a person to suffer in his character as a man of honour.

The ceremonial, which has been described in the lengthy Formulary which forms the first chapter, probably will appear to the modern mind absurdly minute and over elaborated, while the symbolism underlying the whole will be regarded as not altogether obvious. These old customs and the thought which underlay the whole thing died hard, however, for when, after the lapse of more than two generations, George I and Sir Robert Walpole set about the task of reviving the Order in a more modern shape—a great quantity of the old ceremonial found its way into the new Statutes, although these dated from so recent a time as the third decade of the eighteenth century. True, those Statutes, so far as all the *minutiæ* of ceremonial are concerned, were never carried out in their entirety; at least, no record to that effect has reached us; but the mere fact that they should have found a place, albeit only a theoretical one, in the constitution of the newly-revived Order is significant of much. In days of infamous corruption like the period when Walpole reigned supreme—and, we might add, in days like our own—it was something that the old ceremonial—with its highly symbolical and deeply spiritual interpretation, with its insistence upon the noblest of all the Christian virtues—should have been set forth and emphasised by the highest authority in the land.

CHAPTER III

BATHING AND KNIGHTHOOD

THE famous Selden, in his great work known as *Titles of Honour*, has divided the ceremonies which were connected with the creation of a Knight into two distinct classes, which he describes as "courtly" and "sacred."

"The courtly" were the feasts held at the creation: the giving of robes, arms, spurs, and the like; "whence as in the stories of other Nations, so in those of ours, '*armis Militaribus donare*' or '*cingulo Militari*'; and such more phrases are the same with '*Militem facere*,' or to make a Knight."

"The sacred," he goes on to say, "are the holy devotions and what else was used in the Church at or before the receiving of the dignity, whence also *Consecrare Militem* was to make a Knight."

The ceremonial attached to the bestowal of Knighthood, described in so much minute detail in a former chapter, clearly could not have attained its full completeness for many centuries; and the statements which crop up here and there to the effect that the Order of the Bath, as such, can lay claim to a hoar antiquity of its own, are unworthy of serious consideration. On the other hand, it is absolutely certain that the use of a Bath in some shape or form at the creation of a Knight as part of the attendant ceremonies was in vogue from a very early period. There is a tradition that this custom was practised by the ancient Franks, the inhabitants of Lower Germany, and that they passed it on to their near neighbours, our Saxon forefathers. When the latter settled in Britain, they brought with them some of their curious practices, and

amongst others the solemn rites of Bathing and keeping Vigil prior to the bestowal of Knighthood. Before the honours of chivalry could be bestowed, the candidate for the same must undergo due and adequate preparation; and the immersing of his body in a Bath was ordained not merely for the sake of ablution, but in order to proclaim far and wide that he must be "of a pure mind and of all honest intentions, willing to conflict with any dangers and difficulties in the cause of virtue; to take care, both in his words and actions, to follow the maxims of prudence, and religiously to observe the rules of fidelity and honour."

There is an interesting statement in the works of Ingulfus of Croyland, which clearly indicates that the custom of Bathing, together with certain other ceremonies which came in process of time to be regarded as part and parcel of the Order of the Bath, were present in germ, at any rate, in the period of the Anglo-Saxon Heptarchy. The quotation is of extreme interest, and deserves to be set forth at length.

According to Ingulfus: "It was the custom of the English, before the Norman Invasion, that he, who was to be regularly admitted to the degree of Knighthood, should, on the eve of the day before his initiation to that degree, repair to some Bishop, Abbot, Monk, or Priest, and there, with all humility and compunction of heart, confess all his sins; and, having received absolution, should continue the whole night in the Church, exercising the strict offices of piety, and a sincere humiliation; that in the morning he should hear Mass, offer his sword upon the Altar, and, after the Gospel, the officiating Priest should, with his benediction, lay a Sword, sacred to that use, upon the Knight's neck, who then having participated of the Holy Mysteries of the Communion, was from that time constituted and reputed a complete Knight."

It was not, however, until upwards of sixty years had come and gone from the landing of William the Conqueror upon the Sussex coast, that any definite historical

instance of the use of the Bath is recorded. The occasion was the marriage of Geoffrey, son of Fulk, Count of Anjou, at the age of fifteen, to the Empress Maud, only daughter of our own King, Henry I; and the authority for the statement is found in the pages of Johannis Monachi Majoris Monasterii. According to this writer, the King, in the course of the preliminary negotiations, sent a message to the Earl, containing a somewhat peremptory request that his son, who had not as yet been initiated into any military degree, should proceed to Rouen, suitably attended, in order to keep the approaching Whitsun Festival and to receive the dignity of Knighthood. Geoffrey accordingly appeared at Rouen attended by five Lords and a goodly company of Knights, and, after an interview with his prospective father-in-law, proceeded to undergo the solemn ceremonial of Bathing. Subsequently, "he put on a linen shirt; over that a vestment embroidered with gold and upon it a mantle of purple or scarlet, with a pair of silken stockings and slippers, upon whose outside golden lions were worked. The King's son-in-law, being thus splendidly habited, a horse of finest shape was prepared and a coat-of-mail made of double rings and of such a temper that rendered it impenetrable to any lance; his boots for his legs were likewise of mail duplicated in the like manner and his spurs were made of gold; his shield charged with golden lions hung upon his neck; upon his head he wore a helmet adorned and enriched with many precious stones, which was also tempered in such a manner that no sword or other instrument of war had force sufficient to pierce it, and then was put into his hand a lance of ash armed on the point with iron of Poictiers. At the close of the ceremonial they delivered to him a sword which had been long in the King's armoury in embellishing which, one Galen, the most famous engraver of the time, had discovered great art and used much industry."

The remainder of the day was given up to "uninterrupted mirth, martial exercises and decorations of feasts

Offerings of wines and spices are made to the Knights and Esquires.

A Taper is presented to the Esquire to be held during the Gospel at Mass the next morning.

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and dress." Altogether the ceremonies connected with the bestowal of the Order of Knighthood upon young Geoffrey extended over a complete week.

The creation of Knights with similar ceremonies appears from time to time in the records of the Plantagenet dynasty. The actual ceremony of the Bath has not invariably been recorded, but from internal evidence it is scarcely possible to doubt that it constantly found a place on such occasions. Henry III, for instance, in the year 1248, commanded one William de Plessetis to send him a robe of silk, two cloth robes, a cloak, a bed and other necessaries " for making one Knight." In the following year the same individual was commanded to provide for a certain Stephen de Salinis a " fair bed," robes and other necessaries " for making him a Knight " ; while in the following November it was ordered that " a Bed of Knighthood as others our new Knights were accustomed to receive " should be bestowed upon John de Simnevil, who was to receive the honour of Knighthood at the approaching feast of Christmas. It is hardly likely that the " Bed of Knighthood " was, on these and similar occasions, separated from the Bath.

Similar instances occurred, too, in the reign of Edward I, while at its conclusion there took place a striking and picturesque event in which the ceremony of Bathing finds a place. According to Matthew of Westminster, the King, who was everlastingly cherishing his fell designs against his northern rival, and was further desirous of increasing his retinue prior to the commencement of yet another of his Scotch campaigns, issued a proclamation in the year 1306 directing all who held by hereditary succession and were possessed of sufficient pecuniary resources to support the dignity, to proceed to Westminster for the Feast of Pentecost, there to receive from the Royal Wardrobe all the decorations of Knighthood. No less than three hundred young men, the flower of the English aristocracy, obeyed this summons. The accommodation in the Royal Palace proved hope-

lessly inadequate for this immense number of persons. Accordingly, " the apple-trees having been cut and the walls levelled, tents and pavilions were erected for them in the New Temple, wherein on the same night as many as the place would hold kept their Vigils." The Prince of Wales, however, together with the more distinguished of these youthful aspirants to the honour of Knighthood, kept his Vigil, by the Royal command, in the Church of Westminster. On the morrow, the King invested his son with the belt of Knighthood, creating him at the same time Duke of Aquitaine in the Royal Palace, after which the Prince made his way to the Abbey and there, in his turn, knighted his young companions in arms. The crowd which gathered before the High Altar assumed such tremendous proportions, that two of the Knights were actually stifled. The guards in attendance upon the Prince were compelled to fight their way through the throng. For the same reason, the Prince had no alternative save to invest his companions upon the High Altar itself. There followed a most beautiful ceremony which, though not specially connected with the subject before us, must not be passed over. " Then were brought and presented two swans introduced with much pomp, and covered with golden nets adorned and embossed with studs," much to the delight of the numerous spectators. On the presentation of the swans, the King recorded a solemn vow to the effect that he would attack Scotland with the fixed design of avenging the death of John Comyn and the violated faith of the Scots, " whether he should live or die in the attempt."

The point of special interest, however, connected with this important occasion is the fact that the Prince of Wales received eight robes and two beds, one of which had a covering, and a coverchief of furred velvet, together with a covering for his Bath.

Edward III was knighted with the ceremony of the Bath, shortly after his accession; for on January 26th, 1327, there were provided " for the Knighthood " and Coronation of the King " cloth of gold diapered to

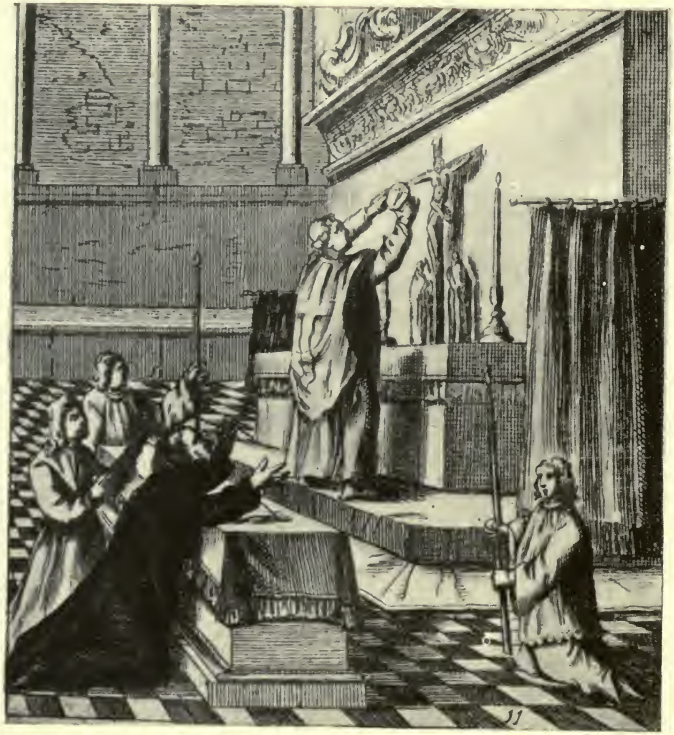
cover his Bath for his Knighthood," sheets for the same, and for washing his feet a tunic and cloak of Persian cloth for his Vigil, a tunic, cloak, and mantle of purple velvet with fur for lining the same and red curtains, with shields of his arms in the corners for ornamenting his chamber, on the night before he received the Order of Knighthood.

Other instances have come down to us from this same century, though the Bath is not always expressly mentioned. In 1331 (in addition to robes for his Vigil), curtains, mattrass, sheets, leather sacks, saddles, robes, spurs, gloves and hose were given by the King to Sir Thomas de Bradeston for his Knighthood "as a Banneret," which makes it abundantly clear that his creation was accompanied by the usual ceremonies.

The Chief Justices of the King's Bench and the Court of Common Pleas were "received into the Order of Knighthood after the manner of Bannerets on St. George's Day, 1389, receiving in addition to their winter and summer robes, cloaks and hoods for their Vigils and materials for their Beds and Baths." In the same year an Irishman, Geoffrey de la Val, was appointed by the King to receive the Order of Knighthood after the manner of a Banneret, when his apparel consisted of the usual robe with a silk band for his vestment at dinner, a pair of black stockings, materials for his Vigils, bed and Bath, a sword, with a belt of white leather, a pair of boots, two pairs of gilt spurs, a saddle and a bridle.

Froissart has recorded a most interesting case connected with the expedition of Richard II to Ireland in the year 1394 in connection with the bestowal of Knighthood upon four Irish Kings. This particular event has always been regarded as one of outstanding importance in connection with the mediæval history of the Order of the Bath. As will appear below, the credit of establishing the Order has usually been assigned to Henry IV, but more than one student of the subject has gone so far as to push back the date of the establishment to the previous reign.

The story is given by Froissart in full detail as he received it from the lips of some informant whose personality has not descended to us. "I enquired," said the latter, "if they would like to receive the Order of Knighthood, for that the King of England would willingly make them Knights, according to the usage and manner in France, in England, and in other countries. They replied, that 'in Ireland, at the age of seven years, a King makes his son a Knight, and that if the son has not a father, then the nearest of his blood and lineage makes him: and the young boy Knight learns to tilt with such a lance as he can easily carry, against a shield fixed to a post in a field, and the more lances he breaks, the more he is honoured: by such means they make new Knights in our country, and especially all the children of Kings.' I told them, that 'the Knighthood they had received in their childhood would not satisfy the King of England, but he would give it them in another manner.' They asked 'how?' and I answered, 'that it would be in Holy Church, for more worthily they could not be (created).'" "About two days before that on which our Lord wished to make them Knights, the Earl of Ormond, who spoke their language well, for part of his lordships lay in the march of Ireland, was sent to them by the King and his Council. After a conversation on other subjects, the Earl began by degrees to speak of the Order of Knighthood which they ought to receive; and he explained to them, from point to point and from article to article, how they should maintain it; what was the need of Chivalry, and its value; and how those that received it conducted themselves. All the statements of the Earl of Ormond had great effect with the four Kings of Ireland, whom I have not yet named, but I will mention them: first, the great O'Neale, King of Meath; the second, Brin de Thomond, King of Thomond and Aise; the third, Arthur MacMaire, King of Leinster; the fourth, Connor, King of Chenon and of Erpe. They were knighted by the hand of King Richard of England, in the Cathedral Church of Dublin,



The hood is removed from the Esquire's head at the Elevation of the Host.

The Esquire offers the taper and a gift of money.

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which was founded by St. John the Baptist, on the Feast of Our Lady in March, which at that time fell on Thursday, and these four Kings watched all the night of Wednesday in the said Church ; and on the morrow, at Mass and with great solemnity they were made Knights, and with them Sir Thomas Ourghem and Sir Jonathas Pado, and his cousin, Sir John Pado. The four Kings were all richly dressed, as was suitable to them, and they sat that day at the table of King Richard of England ; and they were much looked at by the English and those who were there, and with good reason, for they were strange, and differently visaged from those of England and other nations."

CHAPTER IV

THE FOUNDATION OF THE ORDER OF THE BATH BY HENRY IV

IT was in the reign of Henry IV that indications first appear of something like a definite Order of Knighthood. Although learned antiquarians, such as Camden, Selden and Anstis, do not altogether agree among themselves, yet there is some evidence for thinking that Henry IV was responsible for the initiation of certain changes of a constructive character. The chief authority in support of this statement is Froissart once more, who, in his account of the Coronation of that monarch, gives a graphic description of the ceremony.

"The King went from Westminster to the Tower of London, with many followers; and all the Esquires who were to be made Knights on the next day, to the number of forty-six, watched all that night, each of whom had his chamber, and his Bath, in which he bathed; and the next day the Duke of Lancaster made them Knights at the celebration of Mass, and gave them long green coats with straight sleeves, furred with miniver, after the fashion of Prelates; and the said Knights had on the left shoulder a double cordon of white silk, with tassels hanging down."

It must be added, however, that Froissart's statement has been called in question by more than one learned authority on the ground that it contains nothing to indicate that the King had recognised them as Knights from the fact of the Bath having been employed. It is possible that they were commanded to undergo that particular ceremony simply as a preparation for Knighthood generally.

Another tradition equally picturesque is associated with the same sovereign. Shortly before his Coronation Henry had permitted himself the luxury of a bath. Ere the completion of his toilet, word was brought by a courtier to the effect that two poor widows were waiting at the door in the hope that he would deign to lend a favourable ear to their humble petition. The thought promptly flashed across the King's mind, that the greatest pleasure of a monarch ought to consist in the alleviation of misery. He forthwith leaped out of the bath in order to listen to the complaints of the poor widows, saying that he ought to prefer doing justice to his subjects, before permitting himself to enjoy the pleasures and delights of a bath. With the object, then, of stimulating his councillors and others to emulate his own example, and in the hope of encouraging them to do justice and lend an ear to the complaints of poor widows, he is said then and there to have established the Order of the Bath and to have invested with the same, as a Principal Knight, the very nobleman who had announced to him the widows' arrival.

The anecdote is picturesque and charming to a degree, but truth compels us to admit that its accuracy is not wholly free from suspicion. It appears in a treatise on the subject of Military Knighthood, by Andreas Mendo, but the writer gives no clue whatsoever to the source from which it was derived, neither does it find any place in the biographical records of the life and reign of Henry IV.

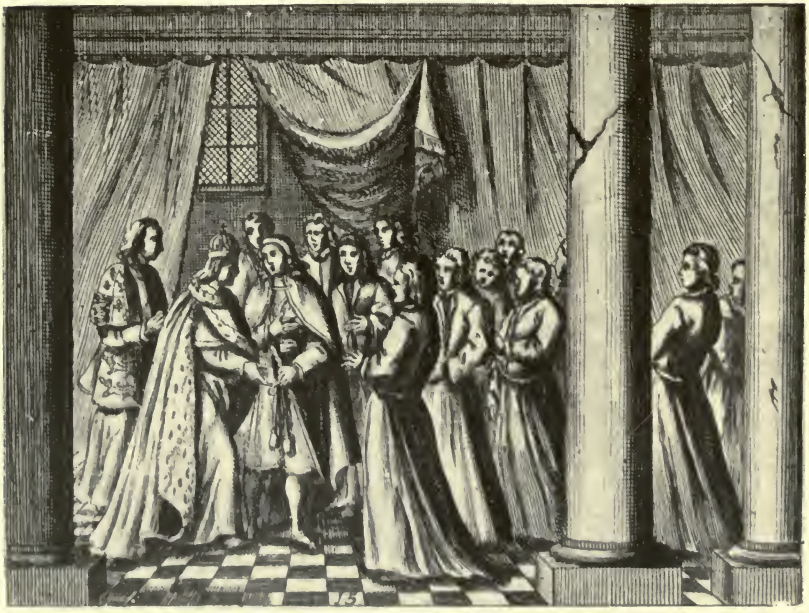
It is, however, sufficiently clear that from this reign onward, the creations of the Knights of the Bath took place in a somewhat more systematic fashion than in previous centuries. With very few exceptions from Henry's own Coronation down to that of Charles II, Knights of the Bath were almost invariably created, nor was this practice confined wholly to such occasions as coronations. Camden, in his *Britannia*, published in the year 1637, states that it was the custom to select those upon whom it was proposed to confer the honour

of Knighthood " out of the flower of the Nobility (but which had not before taken a degree of Knighthood), not only on such occasions as a Coronation of a King or his Queen Consort, but also at Royal Marriages, and sometimes on the Investitures of Princes of Wales, or Dukes."

In all probability instances of the creation of Knights, with the accompanying ceremonies of Vigils and Bathing, could be multiplied to a very large extent, but how far it can fairly be claimed that a definite Order had come to be established and to receive full recognition, even in so comparatively late a period as the fifteenth century, it is impossible to say.

Nicholas Upton, who was alive about the year 1453, and who had had the advantage of being present as a soldier at the Siege of Orleans in the year 1428, wrote a Treatise entitled *De Studio Militari*, in which the subject is dealt with at length. But his work does not contain one single instance of any persons receiving the appellation of " Knights of the Bath." That, on certain important occasions, however, admission to the Honours of Chivalry was systematically surrounded with certain religious rites, including that of Bathing, was by this date a thoroughly established custom ; and, further, the obligation appears to have been assumed by the Sovereign of providing the new Knight with robes and any other articles that might be required, according to the station or rank in which he had been born.

The Esquire is solemnly conducted to the King's Hall.



The King enters the Hall, asks for the sword, and invests the new Knight.

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CHAPTER V

THE ORDER OF THE BATH IN LANCASTRIAN AND TUDOR TIMES

HARRY OF MONMOUTH was not slow to follow the example set by his father. His Coronation was an extremely brilliant affair, and it was rendered still more so by the fact that the King, when, after the custom of his forefathers, he made his way to the Tower of London to spend the few days immediately prior to his "hallowing" in Westminster Abbey, was greeted by "about fifty gallant young Gentlemen or more of noble birth well qualified to receive the degree of Knighthood." These young gallants are described by a contemporary writer as waiting "in expectation that they might receive this honour from the hands of so great a monarch at the first opening of so glorious a solemnity." The traditional ceremonial was carefully followed. The candidates for the office of Knighthood served up the dishes at the Royal Table. They were instructed by various Dukes, Earls, Barons, and others as to "their proper rules of behaviour upon their accession to this venerable Order." At the appointed time they entered into the Baths prepared severally for them, performing their Vigils and going through other customary religious exercises. They were then brought in silk mantles to the gate of the Royal Palace and being supported by two Knights were introduced and presented to the King who then proceeded to advance each one to the dignity of Knighthood. The Coronation of Henry V took place on Passion Sunday, and the eve of that day was marked by the customary Royal Progress from the Tower to Westminster. The newly dubbed Knights preceded the King and seem to have attracted

no small amount of attention for, " riding on their horses in admirable order through the middle of the City," they " made so delightful an appearance that all the spectators seemed to be inebriated with joy."

Similar creations took place in the same reign, notably at Rouen on St. George's Day, 1418, when Henry V is said to have made fifteen Knights with the same ceremonies, while three years later the same dignity was conferred upon James I, the youthful King of Scotland. It was about this time, too, that the title " Knights of the Bath " seems to have come into use, for in an inventory of the effects of Henry V, made soon after his untimely death, certain pieces of ray tartaryn for " Knights of the Bath " are expressly mentioned.

Henry VI was knighted at the early age of four years at the hands of his uncle, John, Duke of Bedford, and at his Coronation on November 6th, 1429, thirty-two Knights of the Bath are said to have been created.

In the grant of the Office of Barber of the Royal Household in July, 1447, there occurs a curious allusion to the Knights of the Bath. In addition to the usual profits associated with this office it was laid down that the holder thereof should also receive " the fees of Knights of the Bath when they shall be made or created Knights, viz., from every Knight twenty-four ells of linen cloth which was to be placed about the bathing vessel with a taper or carpet of red worsted ; and twenty shillings for shaving him ; forty shillings from every Baron or his peer ; one hundred shillings from every Earl or his peer, and ten pounds from every Duke or his peer severally on the same account."

The Knights of the Bath were well to the fore at the Coronation of Edward IV, for on that occasion his brothers, the Dukes of Clarence and Gloucester, the sons and heirs apparent of the Duke of Norfolk and the Earl of Arundel, and twenty-eight other persons, received this honour. To quote Sprot's Chronicle in this connection—

" On the 26th of January, the King removed from

Shene; rode straight unto the Tower of London, and rested there all night: whereas on the morrow, he made thirty-two Knights of the Bath, the which day at afternoon, departing from the Tower, in like good order as they came thither, these thirty-two new Knights preceding immediately before the King in their gowns and hoods, and tokens of white silk upon their shoulders, as is accustomed at the Bath; and so in this goodly order he was brought to Westminster; whereas on the morrow being St. Peter's Day and Sunday, he was solemnly crowned."

The next creation took place in the year 1475 when the King's two sons—Edward, Prince of Wales, and Richard, Duke of York—received the Honours of Chivalry, together with a number of young noblemen, the Chief Justice of the King's Bench and the celebrated Judge Littleton.

The Coronation of Richard III was carried out with a splendour altogether unexampled, not the least important feature being the creation of seventeen Knights of the Bath who on the day appointed accompanied the King and Queen in great state through London to Westminster.

In the course of the reign of Henry VII quite a number of these events took place, viz., at the King's own Coronation; at the Coronation of the Queen, in 1487; at the creation of the Prince of Wales in 1489, of the Duke of York in 1494; at the marriage of Prince Arthur in 1501; and at the creation of Henry, Duke of York, as Prince of Wales in 1504.

The latter Prince on ascending the throne as Henry VIII, did not hesitate to follow in the footsteps of his father, for he "appointed twenty-six of the most able persons and of honourable blood and ancient houses, being no Knights of this his Realm, to take the Order of Knighthood and to repair unto the Tower of London the twenty-second day of June and that day to serve the King of his dinner and they that shall be made Knights to bear dishes unto the King that said day in

token that they shall never bear none after that day, and to be made Knights of the Bath in the Tower of London the twenty-third day of June next coming, called the even of his Coronation, and that all manner things that belongeth to so great a triumph may be done honourably and orderly disposed."

The Coronation of Anne Boleyn was the only other occasion in this lengthy reign on which any creation of Knights of the Bath took place, while at the accession of Edward VI a distinct falling off becomes apparent. Forty persons, including some of the noblest of the land, were, it is true, created on that occasion, but the ancient ceremonies were omitted, it was alleged, by reason of lack of time. A remarkable Ordinance was, however, promulgated, indicating the great importance which was attached to the bestowal of Knighthood when the King himself wore his Crown during the performance of the actual ceremony. To quote Anstis : " It was ordained that a certain number of Knights should be made, instead of the Bath, because the time was so short that thay could not be made of the Bath according to the ceremonies thereunto appertaining. Then it was at the same time ordered by the King's Royal Majesty, with the advice of his most noble Council, that they should be made by His Highness being Crowned instead of the Bath, as aforesaid, and so Sir William Paget, Secretary, did read their names and they were called by Garter Principal King of Arms to receive as after followeth, etc. Then because they were nominate of the Bath and made with so great royalty they were commanded to pay the duties of money, every of them after their degrees and estates, double the sum of other Knights."

The Knights of the Bath seem to have fallen somewhat into the background, too, in the reigns of Mary and Elizabeth. Fifteen received the honour at the Coronation of the former Sovereign, but only eleven in the latter case. Special interest, however, attaches to the creation of Knights by Mary, for owing to the Sovereign being a

The Esquire is embraced by the King.

The new Knight offers his sword at the Altar.

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female it was found necessary to issue special Letters patent which announced that the Queen had selected her relative, Henry, Earl of Arundel, and invested him with full authority "to do and exercise every thing and things in our behalf to be done and exercised for the full making of such and so many persons Knights within the time of two days next ensuing the date hereof as by us shall be named or by himself may be thought meet, so as to exceed not in the whole the number of three score. And our farther pleasure is that every person so to be advanced or made Knight shall have, hold and enjoy the said Order of the Knighthood with the name, title, dignity, and all other prerogatives thereunto belonging in as large and ample manner as any other Knight or Knights of like degree, being made in the time of our progenitors, have and of right ought to have had or enjoyed." It was subsequently stated that the fifteen Knights who were created under these auspices had been "bathed and shriven according to the old usage of England."

CHAPTER VI

THE ORDER OF THE BATH AND THE STUARTS

A REMARKABLE number of persons were selected to be recipients of the Order of the Bath at the Coronation of James I. In all, no less than sixty-two received this honour, consisting of younger sons or brothers of Peers, some representatives of ancient English families, and several natives of Scotland. Among them was Sir Edward Herbert, who is more familiar to us under the title of Lord Herbert of Cherbury. He has handed down to posterity in the course of his autobiography the following remarkable account of his experiences in connection with the Order of the Bath—

"King James being now acknowledged King, and coming towards London, I thought fit to meet His Majesty at Burghley, near Stamford. Shortly after I was made Knight of the Bath, with the usual ceremonies belonging to that ancient order. I could tell how much my person was commended by the Lords and Ladies that came to see the solemnity then used, but I shall flatter myself too much if I believed it. I must not forget yet the ancient custom, being that some principal person was to put on the right spur of those the King had appointed to receive that dignity: The Earl of Shrewsbury seeing my Esquire there, with my spur in his hand, voluntarily came to me, and said, 'Cousin, I believe you will be a good Knight, and therefore I will put on your spur'; whereupon, after my most humble thanks for so great a favour, I held up my leg against the wall, and he put on my spur. There is another custom likewise, that the Knights the first day wear the gown of some Religious Order, and the night following to be Bathed; after which they take an oath never to sit in place where injustice should be done,

but they shall right it to the uttermost of their power, and particularly Ladies and Gentlewomen that shall be wronged in their honour, if they demand assistance, and many other points, not unlike the romances of Knight-errantry. The second day, to wear robes of crimson taffety (in which habit I am painted in my study), and so to ride from St. James's to Whitehall, with our Esquires before us : and the third day, to wear a gown of purple satin, upon the left sleeve whereof is fastened certain strings weaved of white silk and gold tied in a knot, and tassels to it of the same, which all the Knights are obliged to wear until they have done something famous in arms, or until some lady of honour take it off, and fasten it on her sleeve, saying, ' I will answer he shall prove a good Knight.' I had not long worn this string, but a principal lady of the Court, and certainly, in most men's opinion, the handsomest, took mine off, and said, she would pledge her honour for mine."

Early in the following year Prince Charles, James's second son, who was at that time four years of age, together with a number of other young noblemen, was made a Knight of the Bath at Whitehall. The occasion was described by Sir Dudley Carleton : " On Twelfth Day we had the creation of Duke Charles, now Duke of York. The interim was entertained with making Knights of the Bath, which was three days' work. They were eleven in number besides the little Duke, all of the King's choice. The solemnity of the creation was kept in the Hall where first the Duke was brought in accompanied with his Knights ; then carried out again and brought back by the Earls in their robes of the Garter. My Lord Admiral bare him, two others went as supporters and six marched before him with the ornaments. The patent was read by My Lord Cranbourne, and drawn in most eloquent Law Latin by Mr. Attorney, but so that we have a Duke of York in title but not in substance. There was a public dinner in the Great Chamber where there was one table for the Duke and his Earls Assistants ; another for his fellow Knights of the Bath."

At the creations of Prince Henry and Prince Charles as Prince of Wales, the Knighthood of the Bath was conferred upon a number of noblemen with all the usual solemnities. On the former occasion the scene of the ceremony was the Chapel of Durham House in the Strand.

At the Coronation of Charles I in 1625 the old precedent was followed, fifty-nine persons being appointed.

It was evidently the intention of the King to surround the creation of his own first-born to be a Knight of the Bath with an immense amount of pomp and circumstance. An ordinance was issued by the Earl Marshal directing the Prince with his Companions "to begin in the evening the ceremonies belonging to the Knights of the Bath, at the King's old Palace at Westminster, His Highness with them resting that night in the Parliament rooms, and other rooms adjoining, which are to be prepared accordingly. The next morning, being Tuesday, His Highness, with the rest, having heard Matins, and received their Oaths in the King's Chapel Royal of Henry the Seventh, at Westminster, after changing the Robes with the rest of the Knights, is to come on horseback to Whitehall, and there that morning receive Knighthood, and immediately after to offer in the Chapel there at which time His Majesty (it being sermon day) may see the ceremony, and then to return on horseback to dinner, and so disperse there at Westminster. On Wednesday, being the day to which His Majesty for this year is pleased to adjourn the day of Saint George's Feast, all the Knights of the Bath, early in the morning, are to come on horseback in their purple Robes together, from some place which shall be appointed, to attend His Highness all that day, who will be there in his purple Robes to honour the King his father's Feast, at the evening of which day the scrutiny for Election is to pass, according to custom. On Thursday morning His Majesty will Invest the Prince with the Ensigns of the Order, at which time the Knights of the Bath are to attend His Highness to Chapel, where some provision to be made for their

The Master-cook threatens to hack off the new Knight's spurs.

The new Knight takes the place of honour at the Banquet.

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conveniency toward the Altar. On Friday morning His Highness is to go towards Windsor, beginning his journey from Somerset House, and to be accompanied with all the Knights of the Order of the Garter and all their several retinues (of which all the Knights of the Order are to take most particular notice), as also with all the Knights of the Bath attending with their Robes in the proceedings; and so at Windsor, where their Majesties are pleased to declare, themselves will be present to honour the Feast of His Highness's Installation on Saturday the next day following."

Charles evidently intended to create several persons Knights of the Bath, together with his son in this year 1637, but for some unexplained reason his intentions were never carried out and nearly a quarter of a century was destined to pass away before our land witnessed a recurrence of the popular old ceremonial.

Charles II, when the opportunity was at last vouchsafed to him, did not do things by halves, for at his Coronation in April, 1661, the remarkable and unprecedented number of sixty-eight creations took place. Fourteen of these were sons, grandsons or brothers of Peers and many of the others were gentlemen of ancient descent who had distinguished themselves in the service of the restored Monarch. The Bathing and the rest of the ceremonies were witnessed by Evelyn, who tells us in his diary that he "might have received this honour but declined it." The Knights of the Bath must have made a brave show indeed in the Coronation Procession, for the same writer makes special mention of their Esquires, numbering no less than one hundred and thirty-six persons, two to each Knight "most richly habited": while as regards the Knights of the Bath themselves he describes them as appearing in "crimson Robes exceeding rich and the noblest show of that whole cavalcade, His Majesty excepted."

A delightful account of this event has been given, published by authority, in *Mercurius Publicus*, in one of the April issues for the year 1661, from which it appears

that the old ceremonial was followed out almost in its entirety save for such variations as were rendered essential by the changes introduced at the time of the Reformation.

"On Thursday, April 10th,[1] those who were called by his MAJESTIES Letters to be Knights of the *Bath*, met in the Court of Requests at *Westminster*, where they answered to their names in this order as they were appointed in a List by the Lords Commissioners for that purpose, viz., The Duke of *Ormond*, the Earles of *Northumberland*, *Suffolk*, *Lindsay*, and *Manchester*.

"Afterwards they proceeded in their ordinary habits, each of them between his two Esquires and his Page after him, the Heralds going before them (with their Coates upon their armes) unto King *Henry* the Seventh's Chappel, where after the wonted reverence performed, they took their seats: Evening Prayer being done, they return'd to the Painted Chamber and the other Rooms adjoining to repose themselves till their Supper of 200 dishes at his MAJESTIES charge was brought into the Court of Requests (where Tables being set up all along one side thereof) they placed themselves according to their seniority on the Wall-side, their Esquires and Pages waiting on them on the other side of the Table.

"Supper being ended, the Lord *Cornwallis* and Sir *Charles Berkely*, the Treasurer and Comptroller of his MAJESTIES Household, gave them his MAJESTIES Welcome, and then conducted them to the Painted Chamber, where, and in the Lord's House and the other Rooms adjoining their bathing Vessels and beds (which were Pallets with Canopies) were prepared; both beds and vessels were covered with red say. Their linnen was provided by his MAJESTIE's Barber. There (after they had bath'd more or lesse, as each of them found convenient) they remained all night, and early in the morning were bid *Good Morrow* by his MAJESTIES Musick. Then arising and apparelling themselves in a Hermits or Cordeliers' habit (being a long russet Gown with wide

[1] Error of Press for 18th.

sleeves and hood tied close about the middle with a Cordon of ash coloured and russet silk, reaching down almost to the knees, and a white napkin or handkerchief hanging thereat) they proceeded to King *Henry* the Seventh's Chappel in the same order as the night before, doing the same Reverence, and heard Divine Service, and took the usual Oath before the said Lords Commissioners, which was read to them by Sir *Edward Walker Garter*, Principal King at Armes *in hæc verba.*

" *Right dear Brethren, Great worship be this Order to every one of you: you shall honour God above all things: you shall be steadfast in the faith of Christ, and the same maintain and defend to your power. You shall love your Sovereign above all earthly things; and for your Soveraigns Right and Dignity live and dye. You shall defend Maidens, Widowes and Orphanes in their Right: You shall suffer no extortion as far as you may, nor sit in place where any wrong judgment shall be given to your knowledge, and of as great honour be this Order to you, as ever it was to any of your Progenitors or others.*

" This done, they return'd in the same order they came to the Painted Chamber, and there put off their Hermits Weed, and roab'd themselves with the habit of their Order, which was a Mantle and Surcoat of red Taffata lin'd and edg'd with white Sarcenet, and thereto fastened two long strings of white silk, with buttons and tassels of red silk and gold, and a pair of white gloves tied to them, a white hat, and white feather : Thus attir'd, they came to dinner in the Painted Chamber, which being ended (having a sword, the pummel whereof and cross hilt were guilt, the scabbard of white leather, girdle and belt of the same, and gilt spurres carried by their Page) they proceeded thence on Horseback, the senior first (and the Heralds before them in their coats) from the Old Palace, round about the new, and so through King's Street, riding round about the place where Charing-Cross stood, and then returning to *Whitehall*, where they alighted, and after they had gone about the first court, they were conducted by the Heralds up to the Ban-

quetting House, where his MAJESTY sate under a cloath of State to receive them. They were brought up by six and six, each between his two Esquires with his Page carrying his Sword and spurs before him. In their approaches towards his MAJESTY they made three obeysances, and each Knight being presented by his two Esquires upon their knees to his MAJESTY (the Lord Chamberlain of his Majestie's Household receiving the Knight's Sword from the Page, and delivering it to his Majesty) who then with the Sword of State (ready drawn) conferred upon them their respective Knighthoods, by laying the Sword upon their shoulder, and put the presented sword about the Knights neck in such sort that it might hang on his left side, and then the said Ribband with the Order hanging in it.

" Which done, the Knight made his obeisance of gratitude to his Majesty, and falling back the rest were brought up, and knighted in like manner.

" After they were all knighted, they went down into his Majestie's Chappel, and there heard Divine service, with the Organ and Anthems, and then went up six at a time to the Altar, and offered up their swords, where the Lord Bishop of *London*, Dean of his *Majesties* Chappel Royal, received them, and laid them upon the Altar; and afterward restored them, with this admonition. *By the Oath which you have taken this day, I exhort and admonish you to use these Swords to the Glory of God and defence of the Gospel, to the maintenance of your Soveraign's right and honour, and to the upholding of Justice and Equity to your power. So help you God.*

" This done, they return'd from the Chappel, but at the door the King's Master-Cook stood with his chopping knife in his hand challenging their spurres (which were redeem'd with a Noble in money). As they were passing by he said, *Gentlemen, you know what a great Oath you have taken, which if you keep, it will be great honour to you, but if you break it, I must hack off your spurres from your heels.*

" When they came into the great hall, the Officers of

The new Knight is clothed in his robes.

The Knights of Honour present the new Knight to the King.

Arms acquainted them that on Monday following they were to attend his MAJESTY from the *Tower* to *Whitehall* on horseback in the same robes wherein they were knighted, and on Tuesday to meet early at the Painted Chamber in their purple satin habits, thence to proceed before his MAJESTY to the Coronation at *Westminster*."

With this joyous and splendid occasion what may be termed the mediæval history of the Order of the Bath comes to an end. No satisfactory reason for its discontinuance on the part of James II has ever been assigned, but we can well imagine that the precedent thus established was most gladly followed by William III, to whom such old-world ceremonial was anathema.

PART II

REVIVAL

The Governors take leave of their "Master," the new Knight.

The new Knight receives his Favour.

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CHAPTER I

THE REVIVAL OF THE ORDER BY GEORGE I

SOMETHING like sixty years came and went during which the Order of the Bath was virtually a dead letter. Curiously enough, it was the first of our Hanoverian Sovereigns who was officially responsible for the placing of the Order upon an organised basis, and that, moreover, in a fuller sense than had ever been known at any previous period in English history. It is difficult to associate the personality of George I with the knightly and the chivalrous. The eighteenth century was well upon its way when he ascended the Throne, and the country was fast settling down to a happy acquiescence in a state of things between which and the glamour of the Middle Ages there was "a great gulf fixed."

The circumstances of the times, too, were wholly unpropitious; and it is not necessary to probe very far beneath the surface to realise that the establishment or re-establishment of the Order of the Bath was prompted in great measure by considerations which were the absolute antithesis of the romance and the fascination which have never ceased to surround the older Order of the Garter.

Sir Robert Walpole, after successfully meeting the "South Sea Bubble" crisis, was firmly established upon his seat; but he was daily finding it necessary if he would maintain himself thereon to employ methods which it would be a compliment to entitle dubious. Bribery and corruption were simply rife, and the Prime Minister was a past-master in the game. The ball, once set rolling, was difficult to stop; and the thirst for honours increased by leaps and bounds, till even the agile mind of Walpole

eventually found itself somewhat at a loss, as the demand waxed greater and greater.

Then, the shrewd expedient suggested itself of reviving the ancient Order of the Bath. The Prime Minister would forthwith find at his command a new bank, as it were, which would serve his purpose for many a long year to come. The bestowal of decorations rising to a possible thirty-six in number was a device of rare ingenuity—a temptation against which Walpole most certainly was not proof. The Bath was to be interposed a sa kind of buffer to the Garter. The Red should be a stepping-stone to the Blue; and, with consummate artlessness, he selected himself as one of the first recipients of this new honour.

With a singular absence of regard for the reputation of his father, Horace Walpole did not hestitate, in a later generation, to make public the following story. The Prime Minister, with some courage, had offered the new Order to the old Duchess of Marlborough for her grandson, the Duke, and likewise the Duke of Bedford, who had become the husband of one of her grand-daughters. The high and mighty Sarah, although her day had long been past, retained sufficient of her old spirit to reject Sir Robert's offer with characteristic haughtiness. "They shall take nothing but the Garter." "Madame," was the Prime Minister's frigid reply, "they who take the Bath, will the sooner have the Garter." He was as good as his word. A bare twelvemonth had elapsed when he caused himself and the Duke of Richmond—both of whom had been installed as Knights of the re-organised Order of the Bath—to be promoted to the far greater dignity of the Garter!

All these sordid considerations, however, did not appear upon the surface. The letters patent issued by George I on the 18th May, 1725, set forth the considerations which had moved the Sovereign to take this step with sonorous dignity, and pompous grandiloquence. The Monarch, acting in his capacity of the Fountain of Honour, after calling to mind how his royal pre-

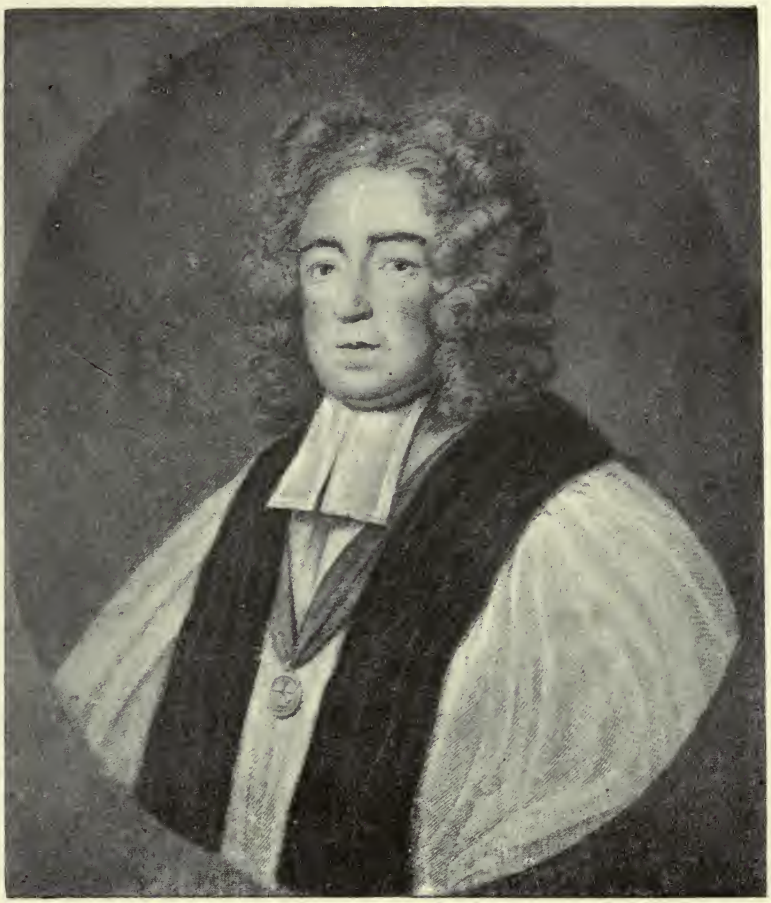
decessors had "upon divers wise and honourable considerations on occasions of certain august solemnities conferred with great state" upon sundry deserving individuals "distinguished by their birth, quality, and personal merit" the degree of Knighthood known as the Knighthood of the Bath, now declared it his will to re-establish that Order of Knighthood and confirm it in all "its former lustre and dignity." Finally he advanced a stage beyond the custom of his predecessors, for he erected the Bath permanently and definitely into a Military Order.

The letters patent went on to announce that the Order should consist, in addition to the Sovereign himself, of a Prince of the blood royal, a Great Master and thirty-five Companions, the succession of which should always be regularly continued. Statutes were provided for the government and regulation of the Order. Following the example of Edward III, the founder of the Most Noble Order of the Garter, directions were given for a Seal to be engraven bearing the circumscription: *Sigillum honoratissimi Ordinis Militaris de Balneo.* John, Duke of Montague, the well-known statesman, was appointed to be the first Great Master of the re-established Order, together with a number of Officers whose duty it was to work under him, known as the Dean, Register, King of Arms, Genealogist, Secretary, Usher, and Messenger, whose duties were clearly and succinctly laid down in the Statutes.

The Collegiate Church of St. Peter, Westminster, was selected to be the permanent home of the Order. Thus the head of that ancient foundation was to be for ever hereafter the Dean of the Bath. A period of slack Churchmanship had by this time commenced. Not long previously the Order of the Thistle had come into being, and the Presbyterian influences which surrounded its birth were made manifest in the absence of any episcopal office-holder therein. The Order of the Thistle rather than that of the Garter appears to have been taken as the model of the constitution of the Order of the

Bath, for in the latter case also was the Episcopate conspicuous by its absence. Probably the late Dean Stanley was not far wrong in thinking that with these Presbyterian influences predominant—if not actually in the ascendant—it was by no means unnatural to turn to the Dean of Westminster, "as the most independent presbyter in the Church of England," to be the permanent occupant of this new but august office.

The letters patent were signed on the 18th of May and published exactly one week later, the lengthy Statutes making their appearance almost simultaneously. Thirty-seven persons were forthwith appointed Knights Companions of the new Order, prominent among them being Prince William Augustus, the second son of the Prince of Wales, who, despite his extreme youth—for he had only attained the age of four years—appeared at the first Installation and offered his diminutive Sword at the Altar. Other well-known names were Spencer Compton, at that time Speaker of the House of Commons; Admiral Byng; Paul Methuen, the distinguished diplomatist; and last, but by no means least, the Prime Minister himself. On the 27th day of the same month, a solemn Investiture was held in the Royal Closet, when the whole thirty-seven were knighted and invested with the Ribband and Badge, with the exception of the Duke of Richmond, who was absent for reasons of health, and two other Knights Companions, who received the honour on the following day. Samuel Bradford, Dean of Westminster, and also Bishop of Rochester, stepped naturally into the position of Dean, and the other officers were appointed at the same time. A new chapter in the story of the famous Order of the Bath was commenced, the concluding words of which were not destined to be written until the better part of a century had elapsed.



Samuel Bradford, Dean of Westminster.
First Dean of the Order as codified by George I.

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CHAPTER II

THE OFFICERS OF THE ORDER

AT the outset it was laid down that the Order of the Bath should consist of the Sovereign, a Prince of the Royal Blood, the Great Master, and thirty-five other Companions. The succession was to be regularly continued ; but in blissful unconsciousness of the havoc which the nineteenth century was destined to witness, it was stated in the most explicit fashion that the number should never be augmented ! The young Prince William was declared to be the First and Principal Companion, occupying a position next in order of dignity to the Sovereign himself. By reason of the extreme tenderness of his age, the little boy was exempted by statute from undergoing the accustomed ceremonies preparatory to initiation into the Order. The Sovereign further declared that the conferment of knighthood upon the Prince by means of the Sword of State was to be regarded as sufficient to " invest him fully and effectually " with the Order ; and that he was to enjoy the name, title, dignity, and privileges appertaining to a Knight of the Bath in as large a manner as if he had personally performed all the solemnities statutably laid down.

From that time forward, one of the Princes of the Blood Royal has invariably occupied a position of great prominence in the Order of the Bath.

The Statutes assigned a very considerable burden of responsibility to the Great Master. It was his duty to work under the Sovereign, and in his absence, actually to supply his place. Clearly the latter, owing to weighty and pressing affairs of State, could not possibly bestow all the attention required for the general well-being of

the Order. Hence, the duty was imposed upon the Great Master of notifying the election of new members of the Order and presiding over all chapters and ceremonials. In the absence of the Sovereign, it was his duty to confer the honour of knighthood upon the Knights-elect, to invest them with the Ribband and Badge, to install and invest them with the Collar. The appointment of all the officers, with the solitary exception of the Dean, was placed in his hands. The Seal of the Order was to remain in his custody, and to him was the Commandership of the Corps of Men-at-Arms of the Order (of which more anon) assigned. Doubtless, the demands made upon the purse of the Great Master were considerable, but the office was not without pecuniary compensations of its own, for a fee of no less than £138 was to be paid to him on the appointment of every Knight Companion. The Duke of Montague held the office of Great Master for well-nigh a quarter of a century, and it has been computed that His Grace received, all told, the better part of £8,000!

The Duke died in the year 1749, and no Great Master has ever been appointed since, with the object, so it has been conjectured, of preventing the patronage of the Order from being lost to the Government. To the Prince of the Blood Royal, who invariably figured with so much prominence in the history of the Order of the Bath, was henceforth assigned the position of *Acting* Great Master, with the responsibility of performing a number of those duties which had previously been in the hands of the Duke of Montague. The combined offices of Acting Great Master and First and Principal Knight Companion were held for many years by George III's soldier son, the Duke of York, who officiated at no less than four Installations. His successor was the Duke of Clarence; and though in due course the latter came to ascend the throne as our fourth William, he still considered himself, with somewhat doubtful regularity, to be the Great Master of the Order.

The original Statutes laid down that the Dean of the

Collegiate Church of St. Peter, Westminster, should be for ever Dean of the Order and be regarded as its highest Officer. The special duties assigned to him were the solemnising of Divine Service, the administering of the Oath, and the giving of the Admonition at Installations. At a later date, he was further empowered during any vacancy in the office of Great Master to summon the Knights and Officers to attend in the Chapter Room when necessary.

At an Installation the Dean was arrayed in the same Mantle as the Knights Companions, with the original Star embroidered on the left shoulder. In position the Dean ranked with, though after, the Knights Companions. To him alone of the Officers of the Bath was the privilege accorded of dining with the Knights at the Banquet, which took place from time to time after the Installations.

Worshippers in the Abbey have for generations past been familiar with the Red Ribband of the Order of the Bath which the Dean of Westminster wears at nearly all times of his ministration. On occasions of special importance, however, he wears the Badge suspended to a gold chain.

Another privilege, and one of no mean order, was the permission granted the Dean of bearing " his own Coat of Arms impaling those of the Church of Westminster, surrounded with the Circle and Motto of the Order."

The Office of Genealogist was of a somewhat peculiar nature. The Order of the Garter was in many respects closely followed, but no such Office as that of Genealogist is attached thereto ; and it has been suggested that the celebrated Anstis, at that time Garter King of Arms—a man who has placed posterity under a perpetual debt by reason of his extensive researches—was permitted to create a post of substantial value in its attractiveness for his son. This Office of Genealogist came next in rank to that of the Dean, while the emoluments attached to it were upon a scale corresponding with its position.

Less than a twelvemonth after the original Statutes had been promulgated, George I was pleased " for the

dignity of the Order " to bestow still more ample powers upon the Genealogist than were originally contemplated. He was accordingly appointed " Our Herald of Arms " with Prince William, the First and Principal Companion, for the time being, by the style and title of " Blanc Coursier." This latter Office of Blanc Coursier was permanently annexed to that of the Genealogist of the Order of the Bath.

A special Badge was assigned to him, described in the Statutes as " an escutcheon of gold enamelled on a field azure, three Imperial Crowns of gold having, in the centre between the three Crowns, the ciphers or letters, ƆG " hanging to a golden chain about his neck. The Badge is further surmounted by a crown and encircled with the Motto of the Order, while on the reverse appears the Badge of Blanc Coursier Herald.

At all occasions of ceremonial the Genealogist was arrayed in a Mantle similar to that worn by the Esquires and the Prebendaries of Westminster, that is to say, white satin lined with crimson silk, with a Badge of the Order represented on the right shoulder, together with a Surcoat of white satin and a cap or bonnet of crimson satin.

Bath King of Arms, though ranking beneath the Genealogist of the Order in actual dignity, was an Officer of the greatest importance. He bears the title of " Bath," and he is nominated and created by the Great Master with the ceremonial used on the creations of the other Kings of Arms. When the powers of the Genealogist were extended by George I, on 14th January, 1726, Grey Longueville, the first Bath King of Arms, was constituted Gloucester King of Arms and Principal Herald of the Parts of Wales, with all rights, privileges, and immunities thereunto belonging, together with a yearly salary of £40. It was laid down as the duty of this Officer " sedulously to attend to the service of the Order," and he was accorded the privilege of taking precedence above and before all other Provincial Kings of Arms whatsoever. It was his business to call the Roll

of the Knights Companions at all conventions of the Order, to precede them at coronations, to conduct the Knight-elect into the Sovereign's presence, bearing the Ensigns of the Order upon a velvet cushion at the occasion of an Investiture, and further to remove from their stalls the Achievements of deceased or degraded Knights.

At a Coronation, Bath, like the other Kings of Arms, wears a crown; and it was further provided that his Chain, Escutcheon, Badge, Rod, and Crown should be similar in material, value and weight to those borne and used by Garter Kings of Arms. The White Rod or Sceptre of the Order, which it is his privilege to carry, is made of silver, twenty-four inches long, having at the top a shield, one inch and a half deep, with four sides, surmounted by an Imperial Crown, three-quarters of an inch high.

The Mantle and Surcoat of Bath King of Arms were similar to those of the Genealogist; but the Badge of gold enamelled, belonging to the former, has on one side a shield charged with the Arms of the Order impaling those of the Sovereign, crowned with an Imperial Crown, and on the reverse the Badge of Gloucester, and the Arms of Lunenburg.

The Register, who is also nominated by the Great Master, is instructed to record all the transactions within the Order, and the degrees and proceedings in every Chapter, together with the valiant exploits and achievements of the Companions.

At occasions of ceremonial, the Register wore a similar Surcoat and Mantle to Bath, together with his Escutcheon hanging to a golden chain, surrounded by the Motto of the Order and surmounted by an Imperial Crown. It was the duty of the Register in all processions to carry in his hand the Statutes of the Order in a cover of red velvet.

In the year 1750 the same person was appointed to hold the Office of Register and Secretary. This union, though evidently not contemplated by the original

Statutes, has continued ever since. It was the business of the Secretary to " prepare draughts of all instruments to be passed under the Seal of the Order and engross them."

The Gentleman Usher, or, to give his title in full, " the Gentleman Usher of the Scarlet Rod of the Most Honourable Order of the Bath and Brunswick Herald," with the Great Master of the said Order, was responsible for the maintenance of discipline. To quote the Statutes : " He shall have the custody of the door of the Chapter Room and of our Chapel founded by King Henry VII during the ceremonies relating to this Order. Besides the duties enjoined in the former articles of these Statutes, it shall appertain to him to touch with his Rod any Companion that shall be convicted of any crime contrary to the tenor of these Statutes ; and in case of a degradation to pluck down the Escutcheon of such Knight and to spurn it out of the Chapel ; and he shall also diligently execute whatever the Sovereign or Great Master shall farther enjoin him relating to the interests of this Order."

The Scarlet Rod is enamelled red, forty-four inches long, having at the top an escrol charged with the Motto of the Order, surmounted by three Imperial Crowns, all of gold. In the centre is a large gold ferrule, and on another at the bottom, twelve inches deep, the Collar of the Order is chased. The Mantle and Surcoat of the Gentleman Usher are the same as those of Bath King of Arms, his Badge being similar to those of the Register and Secretary, with some slight variation of detail.

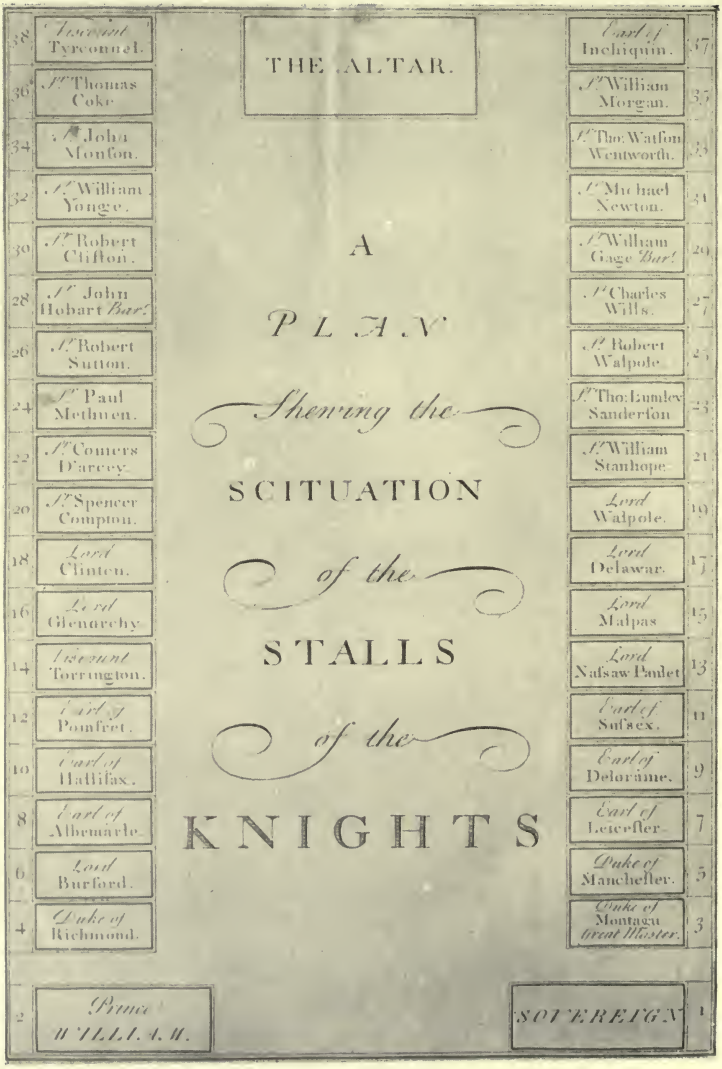
The last of the Officers created by the original Statutes was the Messenger. The Great Master was empowered to constitute and appoint this Officer " to the end that all summons, dispensations, letters, and all other instruments may be safely and expeditiously conveyed to the Companions " ; and " who shall likewise collect the quarterly payments from the Companions to the Genealogist, King of Arms, Register, Secretary, and Usher of the Order." It was directed that he should wear the same

Surcoat and Badge with the Esquires of the Order, but he alone out of the Officers had no Mantle.

All of the above Officers, other than the Grand Master and the Dean, were placed under the special protection of the Sovereign, it being their duty to attend within the Royal Palace for the service of the Order. It was directed that they should enjoy all the privileges and exemptions belonging by right or custom to the Esquires of the Sovereign or to the Gentlemen of his Privy Chamber. Further, their Robes and Ensigns were to be prepared at the Sovereign's own charge.

In conclusion, a word must be said about the Prebendaries of Westminster. They are not officers of the Bath ; but ever since the first Installation of the Order, as revived by George I, took place, they have taken part in the Procession, and have assisted the Dean in celebrating Divine Service. The Statutes direct that they "shall be habited in white Mantles lined with red, having on the right shoulder the Badge of the Order in like manner with the Esquires Governors." These Mantles were not made afresh for each event, but appear to have done duty for many years ; for directions were given to take special care of them in view of future occasions. In 1788 new ones were manufactured in a manner that gave scant pleasure. It appeared that the old Mantles had been made of white lute string lined with red. When they were discarded in 1788, two of the Prebendaries' wives, with an eye to the main chance, made one of those pleasing bargains, whereby both sides score. In other words, they took the Mantles of their respective husbands, cut them up, and while one had a white dress made out of the material of the two Mantles, the other had a red dress made out of the two linings. Unfortunately, in the case of the *new* Mantles, the lining was of a different material to the Mantle itself, being composed of red sarcenet ; so that any future dressmaking plans had perforce to be discarded. Hence the wrath of Mrs. Vincent, who, in 1803, found herself the wife of the Dean.

Until the nineteenth century was nearly half completed, the Church at Westminster rejoiced in the possession of no fewer than twelve Prebendaries of its own. Out of so large a body of ecclesiastics it was scarcely possible that all should be present simultaneously; but special care was taken, notably at the Installation of 1803, to procure proxies for the absentees. On that occasion four Prebendaries were absent from their places, namely, the Sub-Dean (Sir Richard Cope), Dr. Wetherall, Mr. John Wheeler, and Dr. Finch. The latter had passed away the day before the Installation.



From Pine's description of the Installation of 1725.

CHAPTER III

THE CHAPEL OF THE ORDER

NO more fitting home could possibly have been selected for the Order of the Bath than the Chapel of King Henry VII in Westminster Abbey, one of the last great constructive works of English Gothic architecture, the resting-place of not a few of England's mightiest dead. Enriched with works of art of the most priceless description, it was an official centre in which the Knights of the new Order could not fail to feel a genuine pride. The Chapel itself, which replaced an earlier building dedicated to Our Lady upon the same site, was commenced in the year 1503. Holinshed has described the laying of the foundation stone in considerable detail. " In this 18th yeare the 24th daie of Januarie, a quarter of a houre afore three of the clocke at afternoone of the same date, the first stone of Our Ladye Chapel within the monastrie of Westminster, was laid by the hands of John Islip, Abbatt of the same monasterie, Sir Reginald Braye, Knight of the Garter, Dr. Barnes, Maistere of the Rolles, Dr. Wall, Chaplaine to the King's Majestie, Maistere Hugh Oldham, Chaplaine to the Countesse of Darbie & Richmond, the King's mother, Sir Edmund Stanhope, Knight, and diverse others."

It had been the intention of the Royal Founder to display before his new subjects upon a commanding scale at once his own personal religious devotion and his desire to show due respect to the memory of his predecessor, King Henry VI, whose body was lying at Windsor. Always popular up to a certain point, with the general run of the nation, a troublous reign and a melancholy death, had evoked for the last-named

monarch a warm feeling of sympathy throughout the length and breadth of the land. If then it were possible to establish a strong connection between the sixth and seventh Henrys, so the latter argued to himself, there was good hope that the unpopularity, which had surrounded the throne ever since his own accession, might be mitigated in a marked degree. Permission was secured from Rome to translate the body of Henry VI, who had already begun to be venerated in more than one quarter as a saint by this time, and the King proceeded to develop his scheme in a manner regardless of all expense. "Almost a second Abbey was needed," to quote Dean Stanley, to contain the new establishment of monks who were "to sing in their stalls as long as the world shall endure"; almost a second Shrine "surrounded by its blazing altars, and shining like gold with its glittering bronze" was to contain the remains of our first Tudor sovereign, who was fully determined to be not one whit behind any of his predecessors in the outward expression of religious devotion. Although the Chapel has always been known by the name of its Founder, yet its actual dedication, as is almost invariably the case with buildings situated at the east end of our Cathedral and Collegiate churches, was to the Blessed Virgin herself; to her who, "in all his necessities, he had made his continual refuge; and her figure accordingly looks down upon his grave from the east end, between the apostolic patrons of the Abbey, Peter and Paul with the holy company of heaven, that is to say, Angels, Archangels, Patriarchs, Apostles, Evangelists, Martyrs, Prophets, and Virgins, to whose singular mediation and prayers, he also trusted including the Royal Saints of Britain, St. Edward, St. Edmund, St. Oswald, St. Margaret of Scotland, who stand, as he directed, sculptured tier above tier on every side of the Chapel."

The Tudor emblems, portcullis, rose, and fleur-de-lis, meet the eye in every direction. The King was determined to ensure that almost every square foot should bear the hall-mark of the new dynasty. At the front

entrance are the claims of the new sovereign to the throne of this land set forth in heraldic fashion in the panels of the bronze gates. Here are seen the roses of Lancaster and York, the lions of England, the fleurs-de-lis of France, the portcullis of the famous House of Beaufort, the initails H.R. bound together with a chain with a crown above, a crown found in a bush, in allusion to the extemporaneous ceremony when Henry was acclaimed as victor at Bosworth Field, the Dragon of Cadwallader, the ancient Welsh chieftain, from whom Henry claimed descent through his paternal grandfather, the falcon, a Badge of Edward IV, whose daughter he had espoused, the greyhound of the great House of Neville, ancestors of the same lady through her grandmother, and the root of daisies in allusion to the Christian name of the King's own mother, whose many good deeds were as so many shining lights in the world, Margaret Beaufort.

These splendid gates were the work of a gifted Italian craftsman, Torregiano by name ; and the equally splendid grille or " closure," which surrounds the tomb of the King and his Queen, are the work of the same consummate artist.

Within this screen, which has suffered serious injury with the lapse of time, is the gorgeous tomb of black marble, upon which rest the sleeping figures of Henry and Elizabeth of York, two of the most perfect effigies possessed by the Abbey Church of Westminster.

At the foot of this sumptuous erection stood the Altar with its reredos of terra-cotta, with a remarkable representation of the Risen Christ. In the vault beneath were laid to rest the remains of Henry VII's grandson, from which fact the reredos and Altar were often described as the Tomb of Edward VI. Only a few fragments remain to-day, but they are sufficient to enable us to gain some notion of its original splendour. It perished at the hands of the Puritans in 1641. Curiously enough, this alone of the monuments erected to perpetuate the memory of departed Royalties was injured in that time of strife and turmoil.

The Chapel displays a perfect wealth of sculpture. No less than seventy-three statues, well-nigh perfect in their execution, look down upon the worshippers beneath. To quote a striking passage by Washington Irving, " The very stalls are wrought into uniform ornaments, encrusted with tracery and scooped into niches, crowded with saints and martyrs. Stone seems, by the cunning labour of the chisel, to have been robbed of its weight and density, suspended aloft as if by magic, and the fretted roof achieved with the wonderful momentum and fairy security of a cobweb."

On either side separating off the Nave of this remarkable building, " the wonder of the world," stand the Stalls of Renaissance work, with their rich canopies and their quaintly carved misericords. All of these do not hail from Tudor times. They only filled three bays on either side at the outset. The remainder were added in a subsequent reign, in order that adequate accommodation might be provided for the members of the Bath. A more degrading illustration of execrable taste, of cheap and nasty methods generally, it would be difficult to find, as the next chapter will show. In the actual Nave, however, their general sumptuousness of effect appears unimpaired; while the copper Stall plates of the Knights, together with the Banners, Mantles, and Helmets, suspended above, add a further element of distinction to a building which can scarcely be described by any less strong epithet than that of perfect.

CHAPTER IV

THE BANNERS AND STALL PLATES OF THE KNIGHTS

THE general arrangements for the Order of the Garter in St. George's Chapel, Windsor, were largely drawn upon when framing the Statutes for that of the Bath. More especially was this the case in matters ecclesiastical. A Stall was assigned to each of the Companions in Henry VII's Chapel; and by a shameful piece of vandalism the magnificent Renaissance canopies dating from early Tudor times were remorselessly bisected in order that the Stalls already existing in the Chapel might be increased and brought up to the required number at the minimum of public expense. A visit to the North and South Aisles of Henry VII's Chapel will reveal the full extent of this hideous deed.

The Dean's Stall and that of the Sub-Dean—the only ones which happen to be returned in the Chapel—were assigned to the Sovereign and the Prince of the Royal Blood. The Statutes laid down that " the stall opposite to that of the Sovereign shall be the next to it in precedency, and so alternately from the Sovereign's side to that on the Prince's side throughout the whole course." Thus, the Stall of the Great Master was immediately contiguous to that of the Sovereign facing north. It was also ordained that when vacancies occurred from time to time, the person nominated to fill the post, whether Duke, Marquis, Earl, Viscount, or Baron, or one under the degree of nobility, should invariably be placed in the lowest Stall, the surviving Companions being gradually promoted to the next superior Stall to their own.

On the other hand, if any Prince of the Blood Royal should be elected into the fraternity of the Order, he was to be seated in the Stall next to that of the Sovereign; or if there were no vacancy in such Stall, then the position of all the Companions was to be lowered. Each Companion was to take his place at all ceremonials of the Order according to the situation of his Stall, and not according to the grandeur of his estate, degree, or office.

Upon the panelling behind each Stall was fastened a Plate containing an Escutcheon of the arms, enamelled with a circle of gules, having thereon the Motto of the Order in letters of gold, and beneath it the name, title, and date of installation of the Knight Companion.

In addition to the Stall and Plate, each Companion was entitled to a Banner of his Arms, two yards in length and one yard and three-quarters in breadth, fringed about with red and white silk, having in the lowest margin the name and title of the Companion in letters of gold upon a black ground. The said Banner was to be suspended over the Stall of the Knight Companion, together with his helmet, crest and sword. All the Banners were to be of the same size, save that of the Sovereign, which was to be of velvet, two yards and a half long and two yards in breadth.

The appearance presented by the Banners for a good many years past was deplorable in the extreme. Nor was this wonderful when it is remembered that they were hanging in this position a prey to dust and dirt for no less than one hundred and one years. The Stall plates, though not displaying anything very remarkable in the way of heraldry, are extremely beautiful pieces of workmanship, and are full of interest. The Banners and Stall plates which in 1913 came to take their place are an enormous improvement, however, upon the eighteenth and early nineteenth century decorations. The tattered Banners have, for the most part, been handed over to the descendants of each Companion, though a few still remain in the Abbey.

The Stall plates have been removed to a lower part of the stalls.

The additional Statutes directed that on the deaths of the Knights Companions their Banners, Helmets, Crests, and Swords were to be offered with solemn ceremonial, and subsequently to be hung up about the pillars or in some other suitable place at the West end of the Abbey, " to remain to posterity for the memorial of the deceased Knights, as a public testimony of their honour." Like a good many other things, however, in the original Statutes, this direction appears to have been more honoured in the breach than in the observance.

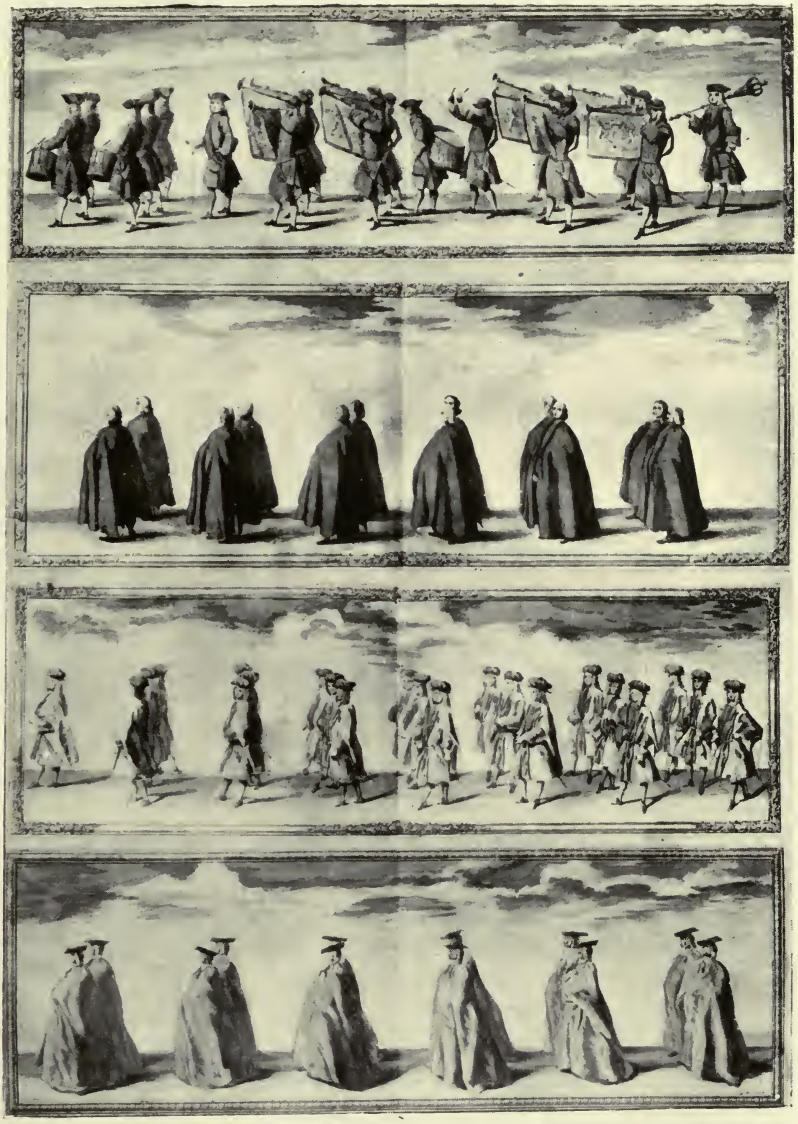
CHAPTER V

THE HABITS AND ENSIGNS OF THE ORDER

GREAT stress was laid by the original Statutes of the Order upon the Habits and Ensigns to be worn by the various Knights Companions. The Collar in particular was made the subject of a special Ordinance issued in that same year 1725. This was the most important of the Ensigns of the Order. It was to be made of gold of the depth of one inch and one-eighth, weighing thirty ounces, and according to the Statutes was to be composed of " nine Imperial Crowns of gold and of eight gold Roses and Thistles issuing from a gold Sceptre enamelled in their proper colours, tied or linked together with seventeen gold knots enamelled white." These knots were held to represent the White Laces described in the ceremonial for conferring the honour of the Knighthood of the Bath. To the Rose and Thistle was subsequently added the Shamrock, probably soon after the Union with Ireland. In one of the manuscripts contained in the Banks Collection at the British Museum there occurs the following entry—

" 1802, January 12 : Left with Francis Townsend, Esq., Deputy Bath King of Arms, etc., a drawing of the proposed enrichment of the Collar of the Most Honourable Order of the Bath by incorporating the Shamrock to the Rose and Thistle by which the meaning of the Motto is greatly augmented."

The Collar to which the Badge is attached was to be worn " upon all Festivals, Processions, Installations, and other ceremonials relating to this Order ; and also in the Sovereign's presence, upon such other feasts, usually termed Collar Days, when the Knights of the Garter attend the Sovereign invested with their Collars " ; also at Coronations, Royal Marriages, and Royal Funerals.



The Procession, A.D. 1725.

1. Drums and Trumpets. 2. Almsmen of the Abbey.
3. Esquires. 4. Prebendaries of the Abbey.

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The investing of the Knights-elect with their Collars formed an important part of the ceremony of Installation. Hence, no Knight was entitled to wear the Collar until he had either been installed or else had received a dispensation from its performance.

Permission was given to represent the Collar in the pictures, sculptures, and monuments of the Companions; but it was not to be alienated for any cause whatever, and within three months of the death of any Knight Companion it was to be returned to the Great Master.

Closely connected with the Collar was the Badge, instituted at the Revival of the Order in 1725. It was directed to be entirely of gold, of an oval form containing a Sceptre between three Imperial Crowns, one and two; together with the Rose, Thistle, and Shamrock—all being pierced or cut out and surrounded by the Motto of the Order in burnished letters on dead gold. It was ordered by the Statutes "that every Companion after his Installation shall constantly wear the Badge, Cognizance or Ensign of the Order, being three Imperial Crowns or, which shall be placed within the ancient Motto of the Order—*Tria juncta in uno*—which Badge shall be pendant to a red ribband placed obliquely over the right shoulder to the left side."

The meaning of the famous Motto of the Order—*Tria juncta in uno*—has given rise to no small amount of speculation.

A very definite statement was made on the subject by White Kennett, who was Bishop of Peterborough at the time of the revival of the Order. Speaking of the creation of the Knights of the Bath at the Coronation of Charles II, he uses the following words: "In order to the more solemn attendance upon this grand solemnity, there were created sixty-eight Knights of the Holy Trinity, called Knights of the Bath, never made but at the Coronation of a King or a Queen or at the creation of Prince of Wales or Duke of York, which Knights of the Bath were first dubbed Knights Bachelors, being knighted by the King with the Sword of State, and then

everyone of them was adorned with the Red Ribband of Knighthood of the Bath, with a medal adjoining unto it of three Crowns with an inscription about it of *Tria juncta in uno*, which words till King James's Coronation were *Tria numina juncta in uno*—from the Holy Trinity. But at that time the word *numina* was left out, which is supposed to be that from that time it might be looked on to be an Order of Knighthood in allusion unto the union of the three kingdoms of England, Scotland, and Ireland as *Tria juncta in uno*."

This statement of White Kennett's has been called in question more than once, but there is good evidence for thinking that by the time of Charles II's Coronation the Motto had undoubtedly become *Tria juncta in uno*. The theology of the Motto in its original form is decidedly questionable; and the secularisation by James I, when the Badge appears to have been altered by the omission of the word *numina* in order to leave the door open for the political interpretation alluded to by Bishop Kennett, was truly amazing.

What was the precise meaning of the three Crowns on the Badge and Arms it is difficult to say with any certainty. The suggestion in the Letters patent for establishing the Order in 1725 that they were the Arms of King Arthur, the supposed founder of British chivalry, need scarcely be taken seriously. Moreover, in the reign of James I they appeared not as Royal Crowns, but as garlands, an arrangement which is very possibly connected with the union of the thrones of England and Scotland.

The Ribband of the Order of the Bath has always been crimson made of silk ducape.

By far the most ancient part of the Habit of the Order was the Mantle or robe of rich crimson, satin-lined with white ducape silk, having on the left the Star in embroidery. On the left shoulder was placed, by order of the Statutes, "the lace of white silk anciently worn by the Knights." The Mantle was closed at the neck by a long cordon of white silk, having at either end a crimson

silk tassel netted and fringed with gold. Permission was also given to the Knights Companions after their Installation to apparel themselves in blue vestments at their discretion and pleasure, together with the lace of white silk on the left shoulder, but no instance is extant of the employment of this colour.

The Surcoat was made of the same material as the Mantle, namely, of crimson satin lined with white ducape silk; while the under habit prescribed by the Statutes of 1725 consisted of a doublet of white satin and white hose, boots of white kid leather and gilt Spurs with white leathers, a white girdle without ornaments, a pair of white gloves and a Sword on which the pommel and cross-bar hilt were gilded, and the scabbard of white leather with gilt furniture.

Last of all, came the Cap, which was made of white satin, adorned with a standing plume of white ostrich feathers.

At a Chapter of the Order which took place on March 21st, 1803, it was resolved, with a view to securing uniformity of dress and appearance, that the following regulations should be observed without any variation whatsoever: "The plume to consist of sixteen feathers; the wigs or hair as Knights of the Garter; the Knights to have white satin waistcoats and breeches, with white leather half-boots, crimson heels, crimson roses over their spur leathers, and crimson roses at the knees. That the Esquires shall have red silk stockings and red shoes, lute-string waistcoats and breeches the colour of the Order, and crimson roses at their knees and shoes, their hair or wigs tied with a white ribbon."

CHAPTER VI

THE MEN-AT-ARMS OF THE ORDER

TWO years after the Order of the Bath had been revived by George I that Monarch issued certain commands savouring of feudal times, that " in case of any danger of invasion from foreign enemies or a rebellion at home," every Knight Companion, whenever summoned by the Great Master under the Seal of the Order in the Sovereign's name, was liable to maintain at his own expense " four Men-at-arms for any number of days a Sovereign may think proper, not exceeding forty-two days in any one year, allowing to each Man-at-arms two shillings a day for himself and horse, who are to serve in any part of the realm, but not out of Great Britain." The Great Master occupied the position of Captain and Commander-in-Chief, and the duty was further imposed upon him of providing eight officers.

The uniform of this Corps, which would have amounted to one hundred and fifty Men-at-arms, was carefully laid down, and was to consist of " a hat laced with gold lace, a blue cloak, a good and able horse with a bit, bridle, saddle, holsters, and bucket, cloak straps, pectoral and crupper, and a housing of blue cloth edged with gold lace, with the arms of the Order embroidered in the corners of the housing, and a skin fixed to the pommel of the saddle to cover the pistols."

The Men-at-arms were to be provided with a carbine, a case of pistols, a broadsword, an iron back and breast, and an iron skull cap.

They were to be clothed in scarlet cloth coats and waistcoats with brass buttons, having the arms of the Order embroidered upon their right sleeve and upon the trappings of their horses.

Now that the Order of the Bath has been enlarged so very considerably, this liability upon the members, which, though it has never been imposed, has none the less never been repealed, would ensure the establishment of a Corps of no mean proportions. The question may well be asked of the existing body of Knights Grand Cross of the Bath, whether they are at all aware of the serious burden which the receiving of this great distinction might conceivably entail!

CHAPTER VII

INVESTITURE

THE ceremonial of Investiture prescribed by the Statutes for the revived Order of the Bath followed, to a very great extent, the old mediæval lines. It was laid down that the Knight Elect should be conducted into the presence of the sovereign or, in his absence, the Great Master, after his Bath and Vigil had been duly performed, in a state procession. His own Esquires and the Officers of the Order were directed to be in attendance, while the existing Knights Companions were, as far as possible, to be present. He was then to be invested with the right Spur by the eldest Knight or the most noble person present, while the Sword was buckled over his body by the sovereign himself. After these ceremonies had been accomplished, the Knight Elect received the Accolade or dubbing, and was kissed by the sovereign. Last of all, the red Ribband with the Badge was put over his head in such a way as to enable the latter to hang on his left side.

An enormous amount of the ceremonial laid down by the Statutes of 1725, of which the above is a mere specimen, was more honoured in the breach than in the observance so far as the practice of the eighteenth century was concerned. In no respect was this falling away from the ancient customs more marked than in the case of the Investiture. The most that can be said for the ceremonial of Investiture as practised from the revival of the Order in 1725 down to its extension in 1815 was that a certain number of the ancient landmarks were permitted to remain, but that, speaking generally, it was a mere ghost of the brilliant displays of the Middle Ages.

A day having been fixed for the Investiture, the existing Knights Companions were summoned to appear habited in their Mantles, Collars and Badges before the Sovereign in the Royal Closet. A procession was formed to the Royal presence by Bath King of Arms, consisting of the Knights and Officers in order of seniority. The Knights having taken their places round the Sovereign, the Knight Elect was conducted into his presence between the two junior Knights preceded by the Gentleman Usher. The Sword of State was then delivered to the Sovereign by the second senior Knight, and the Knight Elect, kneeling upon his right knee, the honour of Knighthood was bestowed upon him, after which he kissed the Sovereign's hand. The senior Knight of all then presented the Ribband and Badge to the Sovereign and, with the Knight Elect still kneeling, the Ribband was placed over his right shoulder. Having kissed the Sovereign's hand once more, and made obeisance, he withdrew. The Knights were then called over by the Bath King of Arms, and the somewhat tame proceedings terminated.

It is important to remember that this ceremony of Investiture was only a step in the admission of a new member to the Honourable Order of the Bath. He did not rise to any higher position than that of a Knight Elect, neither was he permitted to wear either Mantle or Star or Collar ; nor again was he in a position to attend any Chapter of the Order. Until he had been solemnly installed in his place in Henry VII's Chapel, he could not regard himself as being in possession of the full privileges of his Knighthood.

The Statutes distinctly permitted the ceremony of Investitute to be performed by the Great Master, and there have been cases not a few in which the Sovereign has appointed some person for the special purpose of investing a Knight Elect who happened to be in foreign parts. It was very naturally thought desirable that the Royal Commissioner to whom this duty was delegated should be a sovereign Prince or at least a Knight of the

Order. This, however, has not always been possible, and many amazing anomalies are recorded to have taken place in the course of the eighteenth century. The King's Ambassadors, Ministers of Foreign Courts, Governors of Colonies, Admirals and Generals, have, at one time or another, been deputed to represent the Sovereign of England at the Investiture of a Knight Elect.

On more than one occasion the Royal representative has not even been a Knight Bachelor, while most amazing of all it has not been unknown for a Knight to be invested with this Christian Order by a Mohammedan Prince!

It cannot be denied that, on more than one of these occasions, when the Investiture of a Knight Elect has taken place in foreign parts, the whole proceedings have come to wear an air of distinction far removed from the somewhat meagre and jejune ceremonial so perfunctorily carried out in the Royal Closet. Two of these brilliant spectacles stand out in the course of the eigtheenth century. The first was the Investiture of Sir Horace Mann by the Grand Duke of Tuscany on October 25th, 1768, and the following full account of the ceremonial was published some weeks later in the *London Gazette*—

"The Great Duke having fixed on the 21st instant for the performing the ceremony of investing Sir Horace Mann, Bart., with the Ensigns of the most Honourable Order of the Bath, Orders were issued from the Court to all the Great Officers of State, to the Chamberlains, who were near One Hundred in number, and to all the Nobility who have the Privilege of the Antechamber, to be there at half an hour after Eleven in the Morning, and half after Twelve was the Time appointed for Sir Horace Mann to be there. In consequence of which, many English Noblemen and Gentlemen assembled at his House in the Morning, and proceeded with him to the Great Duke's Palace. He went in a Coach and Six with the Duke of Devonshire, the Earl Cowper, and His Britannick Majesty's Consul (who were to be Witnesses), followed by eighteen Coaches, with the Rest of the English Noblemen and Gentlemen; and, after a short

The Procession, A.D. 1725 (continued),
5. Pursuivants and Heralds. 6. Knight Companions.
7. Officers of the Order.

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Stay in the Antechamber, the ceremony was performed in the following manner—

" The Great Duke, being in his Chamber of Audience, was seated under a Canopy of State, with his Hat on his Head, and attended by Count Rosenberg, his Grand Maitre, First Minister, and Knight of the Golden Fleece ; Count Thurn, the Captain of the Noble Guard ; the Duke Dalviati, Great Chamberlain ; Prince Corsini, Grand Prior of the Order of Malta, and Master of the Horse ; and the Marquis Riccardi, Master of the Great Wardrobe, Grand Croix of the Order of St. Stephen, and appointed Marshal of the Court on this Occasion. The Gentleman of the Bed-Chamber in Waiting then introduced the Duke of Devonshire, the Earl Cowper, and His Britannick Majesty's Consul as Witnesses. Sir Horace Mann was then introduced, being supported on the Right Hand by the Marquis Capponi, Major-General, Commander-in-Chief of the Troops in Florence, Gentleman of the Bed-Chamber, and Grand Croix of the Order of Stephen ; and on the left by the Count de la Tour, Major-General, Lieutenant of the Noble Guard, and Knight of St. Stephen. The first Page, called the Page of Honour, preceded, carrying on a Gold Salver the Ensigns of the Order of the Bath, the Book of Statutes, and the Letters Patent of Creation of a Knight of the said Order.

" Sir Horace Mann, at his Entrance into the Room, as well as the two Knights on the Right and Left, made a low Reverence, a second in the Middle of the Room, and a third on approaching the Great Duke. Monsieur Sauboin, first private Secretary, who had previously been furnished with a Translation of the Patent, read the same aloud by the Great Duke's Order ; which being finished, Sir Horace Mann kneeled down before the Great Duke, and the Marquis Riccardi, Marshal of the Court, delivered to His Royal Highness a drawn Sword of State, with which he touched Sir Horace Mann's Left Shoulder three Times, saying to him, ' I create you a Knight in the Name of my Brother the King of Great Britain.'

The Page of Honour then presented to His Royal Highness the Book of the Statutes of the Order of the Bath, which he delivered to Sir Horace Mann, who, on receiving it made the following declaration: 'I, Horace Mann, Baronet, do promise and swear to the King of Great Britain, my Master, to observe the Statutes of the most Honourable Order of the Bath, in every Point.' Whereupon the said Page presented to the Great Duke the Ribbon, with the Insignia of the Order, which His Royal Highness put over the Knight's Right Shoulder, and attached the Star to his Breast, delivering to him the original Patent of Creation. He then arose; and in a short respectful Speech thanked His Royal Highness for the great Honour he had done him; then returning into the Antechamber, he signed the Oath in due Form, in the presence of the above-mentioned Witnesses, who also signed their Names.

"The Great Duchess, with the young Prince and Princess, stood behind a Curtain to see the ceremony.

"Sir Horace Mann then returned Home, all the English Gentlemen accompanying him, in the same Manner as he went to Court; and they together with all the Great Officers, and those who assisted at the Ceremony, did him the Honour to dine with him that Day. The next Evening Sir Horace Mann gave a publick Ball to the Nobility of both Sexes; and for several Days after a Variety of Entertainments were given on this Occasion by the Great Duke and the Officers of his Court, and by the English Nobility and Gentlemen. Upon the Whole, no Ceremony of this kind was ever performed with more Splendour and Dignity than were shewn on this Occasion."

Three years later an event took place, however, in India which far surpassed in the general gorgeousness of its surroundings the Investiture of Sir Horace Mann. The occasion was the Investiture of Sir John Lindsay at the request of George III by the Nabob of the Carnatic. This event was signalised by a grand Durbar, which was carried out with a truly Oriental splendour.

" Early in the Morning all the Officers of His Majesty's Ships *Stag* and *Dolphin* that could be spared from Duty, and several of the Gentlemen of the Settlement, both Civil and Military, assembled at Sir John Lindsay's House, in Fort St. George. About Eight o'clock, four Khans of the Presence waited on him, to compliment him, in his Highness's Name, and to conduct him to the Durbar. At the same Time, a company of the Nabob's Sepoys were sent to serve as a Guard, and to lead the Way.

" The Procession then began :

" The Secretary, bearing His Majesty's Letter in a Bag of rich Gold Brocade, upon a Velvet Cushion richly laced ; Sir John Lindsay ; the Officers of His Majesty's Navy, and the Gentlemen of the Settlement, both Civil and Military, in Palankeens, and other Carriages, with as much Regularity as circumstances would admit. Beyond the Gates of the Fort the Procession was met by several of the Nabob's State Elephants richly cloathed and dressed ; some of them bearing Standards, some Kettle-Drums, and others a Variety of Performers on several Musical Instruments. On meeting the Procession, they made a Wheel ; and, marching in Front, played all the Way, after the Manner of the Country.

" The whole Road, from the Governor's Gardens to the Nabob's House, which is about half a Mile, was lined on both sides with Sepoys, who received the Procession with presented Arms, the Drums beating a March, the Officers saluting, and the Colours dropping, as His Majesty's Minister passed. He was met on the Road by Khariooden Cawn, the Nabob's Son-in-law ; Modar al Mulck received him at the Gate, and conducted him to the Durbar Stairs, where the Nabob waited for him ; and embracing him, led him to the Durbar.

" His Majesty's Letter was then delivered, with expressions suitable to the Occasion. The Nabob received it with the utmost Respect, expressing himself in the highest Terms of Gratitude, for that distinguishing Friendship with which His Majesty was pleased to honour

him: He then delivered it to Sir John's Secretary, who read it to an immense Concourse of People; several Gentlemen of the Council, and almost the whole Settlement attending. Nazir was then presented to the Nabob, which is an Offer of Money, as a congratulatory Present, after the Custom of India; and His Majesty's Ships (which had been previously stationed in full View of the Durbar) fired each a Royal Salute.

"The Nabob then retired; and, leading Sir John to a private Apartment, attended by his Son, Modar al Mulck and Khariooden Cawn, he presented him with a very rich Dress of Gold Brocade, made after the European Manner, with the Star upon the Left Breast, of which he requested his acceptance; as the most honourable Mark of Respect to His Majesty, and Friendship to His Minister, according to the custom of his Country. At the same time he put a Gold Ring upon Sir John's Finger, with several Titles engraved in Persian, which is the Way of conferring Dignities in India. His Highness then left him with the two young Princes, his Brother, etc., and returning to the Durbar, resumed the Musnud, as His Majesty's Representative; upon which the *Stag* and *Dolphin* saluted the Sovereign with Twenty-one Guns each.

"The Procession then began, and proceeded from the Great Chamber to the South Door of the Nabob's House, in the following order:

Chubdahrs of the Durbar to clear the Way.
The Gentlemen of the Settlement,
two and two.
One of the Gentlemen of the Presence
carrying a Persian Translation of
His Majesty's Letter.
His Highness's European Secretary.
The Captains and Lieutenants of His Majesty's
Navy, and Captain of Marines,
two and two.
Sir John Lindsay's Secretary, carrying the

Ensigns of the Order on a large
Gold Salver.
Abdul Wachab Cawn, the Nabob's Brother,
and his Highness's two youngest Sons.
Sir John Lindsay, supported by Modar al Mulck
on the Right, and Khariooden Cawn
on the Left.

" After this Manner they proceeded round the East Part of the Nabob's House, till they came in Front of the Durbar, which faces to the North, and is a fine spacious Hall, the Top of which is supported by a double Row of Columns, and the Approach to it is by a Flight of Steps the full extent of the House. The Gentlemen, who led the Procession, as they mounted the Steps leading to the Durbar, opened to Right and Left, placing themselves on each side.

" The Gentleman of the Presence advancing, placed His Majesty's Letter upon a Table richly gilt, and covered with Cloth of Gold, standing on the Right of the Musnud.

" Sir John's Secretary also advancing, placed the Ensigns of the Order upon the same Table.

" When Sir John, supported by the two young Princes, came in full View of the Musnud, where the Nabob was seated as His Majesty's Representative, with all his Khans and Great Officers of State about him, they made a low Reverence to the Sovereign, which His Highness returned. Advancing to the Middle of the Durbar, they made another low Reverence, and on advancing to the Musnud a Third, the Nabob bowing each Time.

" His Highness then commanded His Majesty's Letter to be read in Persian ; which being done, he arose from the Musnud, and standing up, desired the Knight Elect to kneel : which being done, he took the Ribbon in his Hand, and put it over Sir John's Head, with these Words : ' In the Name of my very good Friend the King of Great Britain, whose most Sacred Person I have the Honour to represent on this Occasion, I invest you with the

Ensigns of the most Honourable and Military Order of the Bath.' His Highness then put the Collar of the Order round the Knight's Neck; and, desiring him to rise, addressed him in a very elegant Speech in Persian, which his European Secretary read in English, as follows:

"'His most Gracious and most Excellent Majesty, the most Illustrious King of Great Britain, having, upon so many Occasions, honoured me with particular Marks of His Royal Friendship: And having thought proper to appoint me, by especial Commission, to represent His most Sacred Person, as Sovereign, on the present Occasion: Give Me Leave to tell you, Sir, His Minister Plenipotentiary in India, and Commander in Chief of His Ships in these Seas, that it makes me exceedingly happy to have this Opportunity of investing you with the Ensigns of the most Honourable Order of the Bath, which is conferred upon you as a Mark of Royal Approbation from the King your Master. At the same Time, I desire that you will bear Witness to the high Respect, Gratitude, and Reverence, with which I receive every Mark of distinguishing Friendship, which proceeds from His Illustrious Majesty.'

"To which Sir John returned the following Answer in English:

"'Penetrated with Gratitude for the high Honours my most gracious Sovereign has been pleased to confer on me, it makes my Happiness inexpressibly compleat, to have the Honour of receiving such Marks of Royal Favour from the Hands of your Highness. Ever since I have had the Honour of residing near your Highness's Durbar, I have had the Happiness of being Witness to your Highness's sincere Attachment to the Person and Family of the King my most gracious Master, and with what Respect and Veneration you have, at all Times, received whatever proceeded from His Illustrious Majesty: Suffer me then, Sir, to assure your Highness, that an Account of these very honourable Marks of Respect and Attention shall be faithfully transmitted to the Royal Presence.'

" This was, at the same time, translated to the Nabob in Persian, by one of his Interpreters, His Majesty's Ships saluting with Nineteen Guns each.

" The ceremony being ended, Sir John was conducted back to the Garden by the two young Princes, while some Battalion Guns of the Nabob's which had been drawn up on the Right of the Line, saluted, as he pass'd. Afterwards Sir John subscribed the following Oath, in the Presence of Four Councillors of Fort St. George, who had witnessed the Ceremony : ' I, John Lindsay, Knight, His Majesty's Minister Plenipotentiary in India, etc., do promise to observe the Statutes of the most Honourable Order of the Bath, in every Point and Particular.'

" In the evening, the Nabob gave a most elegant Entertainment to the whole Settlement, at his House in St. Thomé, a Village near Madras. The Illuminations were exceedingly magnificent. The Walls of the Garden, about twenty Feet high, forming a square of above two hundred Yards, were all covered with Lamps, beautifully disposed, and not less than Two hundred and twenty thousand in Number. On one side appeared, in full characters, His Majesty George the Third, and, at some Distance from it, his Excellency Sir John Lindsay ; on all the rest of the Walls, the Lamps were so arranged as to represent a Variety of curious Figures, executed in a very masterly manner.

" The Fireworks displayed on this Occasion were remarkable for their Variety and Grandeur. The Company were entertained with Dancing and Musick after the Manner of the Country, in a large Pandahl, 120 Feet square, and about 30 Feet high, which had been built for the Wedding of his Highness's eldest Son, who sate here on the Musnud all the Time, receiving Compliments after their Manner. This also was finely illuminated with an immense Number of Lights. Supper was given to Three or Four Hundred People at two very large Tables ; and the Evening concluded with a splendid Ball. Upon the Whole, this Entertainment, in Elegance

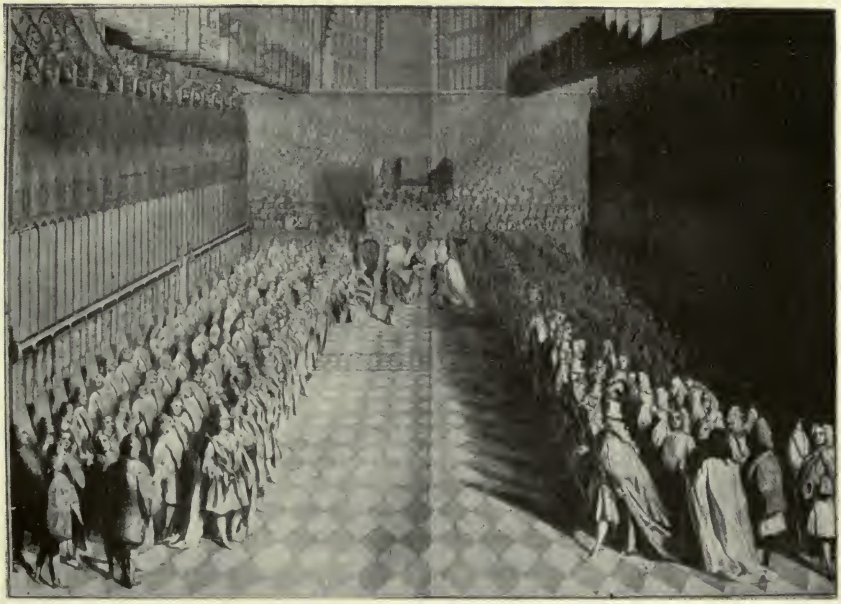
and Magnificence, greatly exceeded the Expectations of every one present."

A word must be said at this point on the subject of Degradation, which was duly provided for in the Statutes, but for three crimes only, viz., heresy, high treason, and cowardice. To quote the Article of the Statutes in which this regulation appears : " The persons to be admitted into this Order shall be Gentlemen of blood bearing coat-of-arms and void of all reproach ; that is, they shall not be convicted of heresy against the Articles of the Christian religion ; not attainted of high treason without being first restored by a pardon ; neither shall they be such who, out of cowardice, have fled from any field of battle ; and, in case any Companion shall be found guilty of reproach in any instance of this kind (which God forbid !), he shall be degraded at the next Chapter ; his Escutcheon shall be thrown out of his Stall with all the usual marks of infamy and the memorial thereof shall be entered in the Register."

In another Statute the Gentleman Usher of the Order is empowered " to touch with his Rod any Companion that shall be convicted of any crime contrary to the tenor of these Statutes, and in case of a degradation to pluck down the Escutcheon of such Knight and to spurn it out of the Chapel."

Thus, it is perfectly clear that no Knight Companion can suffer the disgrace of degradation unless he shall have been convicted of some heresy against the Articles of the Christian religion or been attainted of high treason or displayed some deadly act of cowardice upon a field of battle. The practice of the Order of the Garter appears to have been very closely followed throughout in framing the regulations for that of the Bath. Hence, it is possible to gain a considerable amount of light from a Statute of the former Order by means of which to interpret the precise meaning of the Statutes and regulations of the latter.

In the reign of James I the infamous Robert Carr, Earl of Somerset, was convicted of murder, he being at



Installation of 1725. Prince William offers his sword to the Dean.

Installation of 1725. The Banquet in the Court of Requests.

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the time a Knight of the Garter. The case was carefully enquired into by the Chapter of the Order and it was solemnly adjudged " that felony should not be reckoned against the disgrace for those who were to be excluded from the Order of St. George, which was without precedent " ; or, as it has been expressed in another place, " that felony comes not within the compass of the Statutes as not being particularly specified among the reproaches there reckoned up." Thus Somerset remained a Knight of the Garter to the day of his death. In the face of facts such as these, the action which was taken in the year 1814 with reference to the gallant Lord Cochrane, better known subsequently as the Earl of Dundonald, was amazing. It might well have been supposed that the doughty deeds of that distinguished sailor would constitute a set-off against any crime of which he might conceivably have been guilty. Such was not the case, however, and he was actually degraded and expelled from the Order for a misdemeanour for which no penalty whatsoever was provided by the Statutes !

The matter was never referred to the judgment of Lord Cochrane's colleagues in a Chapter of the Order who, judging by the Statutes, should have been permitted to express their opinions on such an occasion ; but simply and solely by virtue of the Royal authority alone. Nothing could have been more painful than the way in which this graceless act was carried out. The Royal Warrant was sent to Dean Vincent by Lord Sidmouth on behalf of the Sovereign, stating that Lord Cochrane had been convicted upon an indictment charging him and others with conspiracy to injure and aggrieve certain of King George's subjects. Accordingly, it was directed that he should be removed and degraded from the Order and from all rights, privileges, immunities and advantages appertaining thereunto.

Shortly afterwards a Royal Warrant was issued to Bath King of Arms, directing the removal of Lord Cochrane's Banner, Achievements and Plate from his

Stall in Henry VII's Chapel. The Banner was actually kicked down the steps of the Chapel with every token of insult and contumely.

The whirligig of time has had its revenge. In a later and more enlightened age, the Earl of Dundonald (for such he had by this time become) was restored to the full privileges of the Order, and to-day he lies in an honoured resting-place in the centre of the Nave of the Abbey Church among the great ones of our land!

CHAPTER VIII

INSTALLATION

THE Statutes of the revived Order provided for an elaborate ceremonial at the Installation of new Knight Companions; but it represented a sad falling off from the customs of the Middle Ages, with so much that was beautiful in their symbolism. The religious aspect of things, without actually falling into abeyance, came to occupy a decidedly secondary place. In previous centuries the Knight had been wont to pass the whole of the previous night in solemn prayer "beseeching Almighty God and the Blessed Virgin Mary His Mother that passing temporal dignity he may receive for his worship and praising of God, the Blessed Virgin Mary His Mother, of Holy Church and the Order of Knighthood." At break of day a priest was in attendance, to whom the aspirant to knightly honours made his confession. The solemn celebration of Mass followed, at which he was permitted, if he desired, to receive the Blessed Sacrament.

The Georgian Statutes displayed no lack of detail in the secular ceremonies laid down for observance at so solemn an occasion as an Installation, but beyond a rather vague direction to the effect that "Divine Service shall be celebrated according to the rubric of the Liturgy," little provision was made for things religious. The secular side was apparently regarded as being of infinitely greater importance. Still, although the actual service, judging by the various Orders of Ceremonial which have descended to us, must have been of a singularly jejune description, and, from a liturgical point of view, almost beneath contempt, yet it was something that, in the dreary Hanoverian period, the spiritual side of the Order

of the Bath, with its beautiful Oath and Admonition, should have retained a hold even to the extent it did. It was a remarkable testimony to the religious instinct of the English people, which, though rarely prominent, is never absent.

Altogether eleven Installations of Knights of the Bath took place in the course of the eighteenth and early nineteenth centuries. It was a ceremony that attracted an enormous amount of public attention. It was a more popular spectacle than anything else, a coronation only excepted, in the eyes of our forefathers. People came up from the country in large numbers in order that they might witness some portion, at any rate, of the proceedings of the great day. The notables of the land, from the Royal Family downwards, vied with one another in conferring lustre upon the occasion; while the Knights' Ball and Supper, which in the course of time came to round off a day of brilliant splendour, was carried out in a style wholly regardless of expense. It is impossible, looking back, to withhold some measure of sympathy from the Knights, who, on becoming the recipients of this great honour, had to submit to a process of merciless extortion. Clearly, promotion to the Order of the Bath must have spelt bankruptcy to any whose coffers were not well lined with gold!

The proceedings commenced with the assembly of the Knights in the Princes' Chamber of the House of Lords, which was always regarded as the Chapter Room of the Order of the Bath. They appeared arrayed in the full dress of the Order—that is to say, Mantle, Ribband, Surcoat, Sword and Spurs. Absent Knights were allowed to appear by their proxies, but these latter were not permitted to assume the Mantle, directions being given that they were to carry it upon their right arms.

Arrived in the Chapter Room, the Knights were joined by their Esquires and any other persons appointed to take part in the ceremony. A lengthy Procession was formed up (the details of which appear in the Appendix to this volume). At the first Installation in 1725, this

stately cavalcade made its way into the Abbey through St. Margaret's Churchyard, by means of a passage railed in, floored and covered with cloth. This practice was continued for several subsequent Installations, but in 1761 an important change took place. Instead of proceeding by the long route round the north side of the Abbey, the Procession made its way across Old Palace Yard to the eastern entrance of the Church by which access is gained to Poets' Corner. No reason has been assigned for this rather radical change, which clearly must have had the effect of reducing the number of people in a position to view the out-of-door Procession. Probably it was due to the exigencies of our English climate.

The Abbey on these occasions displayed galleries in every direction. The fitting-up of the great building could not have been very much less elaborate than was the case at the coronations of the four Georges. A contemporaneous print displaying the arrangements in Henry VII's Chapel at the Installation of 1725 is fairly amazing. The whole of the east end of the beautiful building was covered by a gallery as gigantic as it was hideous. Boxes for members of the Royal Family and the Ambassadors figured on the western wall space, while some kind of scaffolding must have been erected in the north and south aisles, for numerous heads are to be seen of persons peering over the canopies of the stalls into the Chapel itself. These arrangements were incongruous, unsightly and irreligious to a degree, but in those happy times of fees and perquisites there must have been persons not a few who had just cause for regarding the Honourable Order of the Bath with deep gratitude for ever and a day!

The Procession passed from Poet's Corner along the south transept, down the south aisle of the nave, which was then crossed, along the north aisle, into the ambulatory, and so up the lengthy flight of stairs by which access was gained to the chief scene of the ceremony.

On no occasion was the Sovereign ever present in person, but at the Installation in 1725, little Prince

William, who was dispensed from the performance of a number of the rites on account of his tender years, occupied the stall of the Sub-Dean. The Dean of Westminster occupied a chair at the foot of his stall, which in the absence of the Sovereign remained empty. The Prebendaries were placed on either side of the Altar.

Most elaborate directions were given in the Order of Ceremonial for the due and lowly performance of various obeisances: first of all to the Altar, secondly to the Sovereign's stall, as the members of the Procession entered the Chapel. None were exempt from this duty, not even the aged Almsmen of the Abbey. The various Companions and Proxies then took their respective stalls by pairs, their three Esquires standing beneath. The Provincial Kings of Arms occupied benches at the foot of the Prince's or Sub-Dean's stall, while on the south side of the Chapel—the Sovereign's side—near the chair of the Dean, was a seat for Bath King of Arms, known technically as "Bath's Bench."

So soon as all were in their places the actual Installation of the newly-created Knights took place. The Great Master and the Dean of Westminster proceeded together to the stall of the new Knight Companion highest in order of seniority. A transcript of the Statutes with the Seal of the Order was presented to him, after which the Dean administered the Oath, Bath King of Arms at the some time holding the Book of the Gospels. Nothing could possibly be more beautiful than the terms of the Oath, which breathes the spirit of mediæval devotion from beginning to end:

"You shall honour God above all honours; you shall be steadfast in the Faith of Christ; you shall love the King your Sovereign Lord and him and his right defend by your power; you shall defend maidens, widows and orphans in their rights and shall suffer no extortion as far as you may prevent it: and of as great honour be this Order unto you as ever it was to any of your progenitors or others."

The Collar of the Order was then delivered to the

Great Master, who placed it round the neck of the new Knight, and the white Hat at the same time upon his head, and then proceeded solemnly to install him. Having been embraced and congratulated, the new Knight then sat down in his stall, wearing his Hat with its plumes of white feathers.

The ceremony of Installation finished, the various officers of the Order returned to their respective places. The Dean was conducted to the Altar, and Divine Service commenced, the Knights uncovering themselves at the same time and placing their Hats upon the cushions laid before them. What was meant by the expression "Divine Service" it is difficult to say. No particulars, save the most meagre, are given to us in any of the Orders of Ceremonial, though the Abbey possesses magnificently bound Prayer Books for use on this occasion. Possibly that unsatisfactory combination usually entitled the Ante-Communion Service may have been performed at the early Installations, though even this is extremely doubtful. At the later Installations, however, it is clear from the manuscripts of Sir Joseph Banks that the expression "Divine Service" did not amount to much more than the Te Deum, one or more Offertory Sentences, the Prayer for the Church Militant, and the Blessing. On one occasion, possibly on others, a Sermon was delivered.

So soon as the Offertory Sentence "Let your light so shine before men" had been pronounced by the Dean, Bath King of Arms stepped forward, and after making "his double reverences in the middle of the choir," the two junior Knights led the way in descending the steep flight of steps leading to their Stalls and took up their position on the floor of the Chapel immediately beneath their respective Banners. Two by two the Knights, with reverences then drew near to the Altar rails and kneeling down made their offerings into the great alms-dish held by the Dean, who was supported on either side by the Prebendaries of Westminster. The statutable Offering made by each Knight amounted to the sum of five guineas and five shillings.

After they had returned to their respective stalls two by two, the Prayer for the Church Militant followed, read as a rule by the Sub-Dean, while the Dean concluded with the Benediction.

Once more did the Knights assume their Hats and Feathers and once more were they summoned two by two by Bath King of Arms to descend to the floor of the Chapel and take up their positions beneath their Banners. Again were they conducted to the Altar, where each Knight standing drew his Sword and offered it to the Dean, who proceeded to lay it upon the Altar. The Knight having redeemed it for the sum of one guinea, the Dean returned the Sword, uttering at the same time the beautiful Admonition—

"I exhort and admonish you to use your Sword to the Glory of God, the defence of the Gospel, the maintenance of your Sovereign's right and honour, and of all equity and justice."

The Procession then left the Chapel accompanied by strains of music in the same order as it entered, save that the Prebendaries of Westminster retired at the west end of the Church, and made their way to the Jerusalem Chamber. Outside the Abbey stood the Sovereign's Master Cook, wearing a linen apron and wielding a chopping-knife in his right hand—a curious survival of mediæval custom. To each Companion he uttered the same formula—

"Sir, you know what great Oath you have taken, which, if you will keep it, will be great honour to you; but, if you break it, I shall be compelled by my office to hack off your Spurs at your heels."

There is considerable reason for thinking that the Master Cook concluded the day of Installation a wealthier man than he commenced it!

The religious side of the ceremony at an end, a Banquet followed, served in the Court of Requests, attended by the Great Master, the Officers of the Order, the Knights Companions and the Dean. A dinner was also provided for the Prebendaries of Westminster in the Jerusalem

Installation of 1812. The Procession to Henry VII's Chapel.

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Chamber, and for the Esquires, their duties now at an end, in the Painted Chamber. The Banquet (which, however, came to an end after the first two or three Installations) was not unlike the picturesque ceremony in Westminster Hall on the occasion of a coronation. At the Installation of 1725, at the end of the Second Course, Bath proclaimed the Style of the youthful Prince William, and then in turn that of the Great Master and the remainder of the Knights Companions, each of whom stood uncovered while his Style was declared. Last of all, a great gathering took place, sometimes at the Haymarket, sometimes at Ranelagh, known as the Knights' Ball, which formed the central feature of the London Season.

Such then, in brief, was the ceremonial observed at the Installation of the Knights of the Bath in the eighteenth century. Comparatively few variations took place as time went on. One important addition was introduced, however, at the first Installation in the reign of George II, viz., on July 30th, 1732. This was the solemn Burial of the Banners of the departed Knights, as it was termed—a custom which henceforth came to be regarded as an integral part of the ceremonial. This piece of ritual was carried out as soon as the various persons who walked in the Procession had reached their respective places. The two junior Knights Companions remained standing on the floor of the Chapel beneath their Banners, the duty being assigned to them of offering the Hatchments of the deceased Knights. Bath King of Arms then proceeded into the middle of the Chapel with the customary reverences, subsequently retiring to the place behind "Bath's Bench," where the Hatchments of the Knights departed had been placed beforehand. He then grasped the Banner of the latest Knight deceased, which he held almost rolled up. The two junior Knights were next conducted to the west end of the Chapel by the Provincial Kings of Arms, and having received the Banner from Bath, carried it, the point forward, delivering it into the hands of the Pre-

bendaries of Westminster, who placed it, upright, at the end of the Altar. The Sword was next delivered to the Knights by Bath and carried by them to the Altar with the hilts upwards. This was offered in like manner, and similarly the Helmet and Crest. While this piece of ritual was being carried out a solemn piece of music was performed, usually Handel's " Dead March in Saul."

The music performed at the Installation of the Knights of the Bath underwent a certain amount of elaboration in process of time. Towards the close of the period, a kind of Introit made its appearance, the words of which were invariably the first verse of Psalm cxxxiii, " Behold how good and joyful a thing it is, brethren, to dwell together in unity." The Sanctus also was sung after the new Knights had been installed, while the Dean was being conducted to the altar by the Usher of the Order, followed by the Te Deum. In 1812, the setting of the Te Deum, composed by Henry Purcell, the greatest of all the organists of Westminster Abbey, was rendered, though in a very abbreviated form. Again, at the end of the Service, after the Benediction had been pronounced by the Dean, " Mr. Handel's Coronation Anthem, ' God Save the King,' " was sung. This exposition was evidently a somewhat loose and colloquial method of describing the great Anthem which for several generations has been recognised as part and parcel of the Order of Coronation, viz., " Zadok the Priest and Nathan the Prophet anointed Solomon King."

The actual ceremonial seems to have continued with scarcely any change at each of the eleven Installations. On the last two occasions there appeared at the head of the Procession six men in crimson silk scarves, uncovered, with long staves to clear the way, while twelve Yeomen of the Guard closed the Procession, and also kept the doors of the Chapel during the performance of the Service. Save, however, for these comparatively trifling exceptions, and the change in the route of the Procession already alluded to, the ceremonial continued absolutely unvaried. It must have been a brilliant affair

from a spectacular point of view, and in those days of slack churchmanship, when the true significance of the English Prayer Book had become obscured, the falling away on the religious side would have occasioned little, if any, comment. It is possible, as already remarked, that at the earlier Installations something more in accordance with the traditions of Anglicanism and those of the Order of the Bath may have taken place, but the following quotation from one of the Banks Manuscripts containing a description of the Installation of May 19th, 1803, speaks for itself—

"The part of the Divine Service performed was: the Dean read, 'Let your light so shine, etc.,' and some more of the Sentences; Dr. Bell, who acted as Sub-Dean, read the Prayer for the Church Militant; the Dean, the Blessing, 'The Peace of God, etc.' No other part of Divine Service, except the Anthem, performed, Psalm cxxxxiii, Part I."

CHAPTER IX

THE ORDER OF THE BATH IN HANOVERIAN TIMES

ALTOGETHER eleven Installations took place between the Revival of the Order in 1725 and its enlargement in 1815. The date of the first was Thursday, June 17th, 1725. It was a great occasion, and the Installation was performed with the utmost magnificence. The Sovereign was not officially present; but little Prince William, in spite of his tender years (he had only reached the age of four), was escorted to the Sub-Dean's stall, where he sat down, covered, wearing his Mantle and Collar. His place and duties in the Procession were assigned to his Proxy, Sir Andrew Fountaine, Chamberlain to the Prince of Wales. The latter was subsequently permitted to bear Supporters to his Arms in consideration and memory of the services rendered by him. The Prince, however, placed his Offering, like the other Knights, in the great alms-dish held by the Dean; and at the end of the service, he, in company with the rest, offered and redeemed his Sword at the Altar. Soon after he retired, but, according to the official account drawn up a few years later by John Pine, he appeared at a somewhat late hour at the official dinner, where he occupied a separate table and listened to the proclamation of his Style by Bath King of Arms.

The Revival of the Order was commemorated by a medal, bearing, on the obverse, the head of George I in profile, with a laurel and the following legend—

Georgius. D.E.G. MAG: BR.: FR: ET: HIB: REX: FP:.

The reverse showed Prince William in the position of First and Principal Knight of the Order. He is arrayed

in the full dress of the Order, with the inscription " Spes Altera." On the exerge there appeared these words—

ORD: EQUIT: DE BALN: REX: ET INSIG: AUCT: MDCCXXV.

More than one person seized this opportunity of relapsing into poetry. One of these efforts, from the pen of one Lawrence Eusden, may fairly be described as prophetic in the light of subsequent events—

> Let future bards describe in sounding strains
> Thy laurel'd triumphs from deep crimson'd plains;
> Enough for me the dawning to display
> That glows, the promise of so bright a day:
> Enough to view, transported with the sight,
> The Royal Warrior Boy, Bath's foremost Knight.

Such was the description bestowed by this versifier upon the future " butcher of Culloden ! "

The reign of George II was marked by several Installations. The first of these took place on Friday, June 30th, 1732, when four new Knights were installed. The precedent of 1725 was followed, with, however, one very important addition, namely, the Offering of the Banners and Achievements of those Companions who had departed this life since the first Installation. As already remarked, this addition to the Ceremonial was made permanent. The Installation was followed by a grand entertainment in the Court of Requests, each of the Knights installed having an Escutcheon of his arms fixed over his head at the Banquet. The Dean of Westminster was placed next to the junior Knight, while Bath King of Arms and the Officers of the Order were accommodated at a round table at the lower end of the Knights' table. The Prebendaries of Westminster had a banquet all to themselves in the Jerusalem Chamber.

Eleven Knights Elect were installed on October 20th, 1744. They included several who had highly distinguished themselves at the battle of Dettingen, notably Lieutenant-General Cope and Lieutenant-General John Ligonier, who was subsequently appointed to the dignities

of Earl and Field-Marshal. According to Collins' *Peerage* : " after the victory, he, with the other generals, had the honour of Knighthood conferred upon them by His Majesty under the Royal Standard."

Little or nothing is known of the Installation which took place on Monday, June 26th, 1749. The Duke of Montagu, who was at that time suffering from his last illness, was represented in the capacity of Great Master by Lord De la War. His death took place in the following month, and no other Great Master has ever since been appointed. At all subsequent Ceremonials, a Prince of the Blood Royal or the senior Knight present has carried out these duties. As a matter of fact, more than one Royal Prince has been appointed under the designation of " First and Principal Knight Companion and *Acting* Great Master of the Order."

Very little, too, is known about the Installation which took place on Thursday, December 27th, 1753. It did not even receive a notice in the *London Gazette*, but it is known that six Knights Elect were installed on this occasion.

Thus, no less than four Installations took place in the reign of George II ; and Joseph Wilcocks, who was Dean of Westminster for nearly the whole of that reign, officiated on all four occasions. Dean Wilcocks's rule over the Church of Westminster was distinguished by the erection of the two great western Towers, an addition to the Abbey in which he took the greatest possible interest. A representation of the two Towers appears on the memorial to Dean Wilcocks in the Nave of the Abbey ; while through his agency, a beautiful ornament was added to the Deanery in the shape of a picture by the famous Canaletto, representing the two Towers and the Procession of the Knights of the Bath, arrayed in their crimson Mantles and their nodding Plumes, passing out of the western doors on their way back to the Princes' Chamber.

At the accession of George III, twelve Ribbands were vacant, and remained so until the following year, when

twelve Knights Elect were installed on Tuesday, May 26th, An important change in the Ceremonial took place on this occasion, for the Procession, for the first time in the history of the Installations, entered the Abbey by the Poets' Corner entrance in the south transept, rather than by the western portals. It set out from the portico of the Parliament House from a platform raised and boarded in and covered with cloth. A magnificent Ball and Supper were given by the newly-Installed Knights at the Opera House the same evening, at which an immense number of great ones of the land were present.

The Installation on Monday, June 15th, 1772, was a very brilliant affair indeed. No less than fifteen Knights were installed, among them being such distinguished persons as Prince Frederick, Bishop of Osnaburg (better known subsequently as the Duke of York), Sir Eyre Coote, Sir Horatio Mann, and Lord Clive.

Indications appear of an attempt to elaborate the music and the ceremony generally to some extent. An Anthem was specially written for the occasion by Dr. Cooke, the well-known Organist of Westminster Abbey, to the words : " Behold how good and joyful a thing it is for brethren to dwell together in unity." This Anthem was performed so soon as the Great Master had entered the Chapel. Again, a setting of the *Sanctus* was sung while the Dean was being conducted by the Usher to the Altar, after the Installation of the new Knights had taken place. In the days when Choral Celebrations of the Holy Communion were unknown, the *Sanctus* was frequently divorced from its proper place in the Liturgy and treated as the Introit, with a curious absence of any sense of seemliness. Our Church music composers of the eighteenth and early nineteenth centuries invariably set those particular words to music with this object in mind, while the *Gloria in Excelsis* was as invariably ignored. It was not unnatural, therefore, to employ the *Sanctus* as an introduction to the so-called " Divine Service " of the Georgian Statutes of the Order of the Bath. The *Te Deum* was also sung on this occasion,

and, we hear, for the first time, of the performance of Handel's " Coronation Anthem " at the end of the proceedings.

There is no record of the Sovereign having attended an Installation in his official capacity, but at this particular ceremony the King and Queen-Consort are said to have come up from Kew in order to be present at the ceremony *incognito*.

" At night there was a most magnificent Ball and Supper at the Opera House in the Haymarket at the expense of the new Knights at which all the Foreign Ministers, a great number of the nobility, as well as persons of distinction of both sexes were present : and nothing could exceed the abundant variety, splendour and elegance of the entertainment, the beautiful display of the illuminations and the remarkable order and propriety with which the whole was conducted." The Ball was opened by Sir Charles Hotham and Lady Bridget Lane. Supper was concluded at half-past two in the morning, but the company kept up a succession of country dances for another three hours, and it was well-nigh seven o'clock before all the members of our ancient aristocracy had retired from the scene. Among the many entertainments by which this great occasion was marked, none received a larger measure of approval than did a minuet and *allemand à quatre*, danced by the Hon. Mrs. Hotham and Mrs. Keppel, Sir Harry Hobart and Captain Corbet. The cold supper was described as simply magnificent, save in one respect. Complaints were heard because there was no variety in the fruit.

Just seven years passed away before another Installation took place, the actual date being Monday, 19th May, 1779. Thirteen new Knights were installed by the Duke of York, who officiated as Great Master on this occasion. It was subsequently stated that he " did the business with wonderful ease and propriety."

A gallery was erected over the door of Henry VII's Chapel, in which the Prince of Wales, with two of his brothers and the Duke of Montagu, sat to watch the

Installation of 1812.
The new Knights being installed by the Duke of York.

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ceremony. The Queen and others of the Royal children were placed in a gallery built for the purpose over the west door of the Abbey, from which point of vantage they had a full view of the Procession.

For the first time on record was the Procession headed by six men wearing scarves of crimson silk and carrying long staves. For the first time, too, did the *Dead March in Saul* form part of the proceedings. As on former occasions, a splendid Ball and Supper were given at the Haymarket, attended by upwards of one thousand persons.

The next Installation took place on Wednesday, May 19th, 1788, the Duke of York again officiating as Great Master. The Knights' Ball, on this occasion, reached larger dimensions than at any previous Installation. The demand for tickets was so great, that no less a sum than eighteen guineas was offered and refused for admission, while many were sold for as much as thirty guineas each. Altogether 2,500 tickets were issued over and above those assigned to the Knights and their Esquires. The Ball, in which a leading part was taken by the famous Admiral, Sir John Jervis, was given at the Pantheon a week after the actual day of Installation, and it was described as having been " the grandest in point of spectacle since the Revival of the Order, the decorations and illuminations having surpassed all description." It occasions no surprise to learn that the junior Knights found themselves responsible for no less than £700 apiece !

Fifteen years came and went before another Installation of Knights of the Bath took place, the actual date being Thursday, May 19th, 1803. The date selected happened to be the Feast of the Ascension, but it is unlikely that the authorities either in Church or State troubled their heads very much about the coincidence of the two events.

An immense quantity of material respecting the Installations of 1803 and 1812 has come down to us, thanks to the industry of the Banks family. Sir Joseph Banks,

at one time President of the Royal Society, became in due course one of the Companions of the Order, and he took the very keenest interest in its general welfare. That interest communicated itself to one of his daughters, with the result that the British Museum possesses to-day a large number of manuscripts of the highest importance. Every single document and printed statement relating to the Installation and the Ball of the year 1803 is therein contained.

Mention is made of a Rehearsal, which indicates the fact that real pains were taken to make the ceremony as dignified as possible, although a large number of the Knights did not take the trouble to put in an appearance. As usual, an immense amount of public interest was aroused. Seats in the Abbey were advertised at no less a price than two guineas apiece, while Henry the Seventh's Chapel itself was simply crammed to overflowing. Over the entrance to the Chapel was the Prince of Wales' box, which was occupied by the Duchess of York. Erected at a still more dizzy height were the boxes assigned to Foreign Ambassadors. The Duchess of York, by the way, did not succeed in reaching the Abbey until the ceremony of Installation was half over!

The main building was, of course, as full as the Chapel. "There were more fashionables in the Abbey than had been at Church any day for seven years." The Queen, with four of her daughters and the Princess of Wales, occupied a box lined with crimson at the west end of the south aisle, erected over the monument to the memory of William Congreve. They did not, however, remain very long after the Procession had made its way round the Abbey.

In accordance with custom, a raised platform was erected from the House of Lords to the Poets' Corner entrance of Westminster Abbey, upon which six persons could walk abreast. The platform was, of course, lined with foot-guards. While the outdoor portion of the Procession was taking place, the patriotic air "Britons

strike home," was played by the band. When it had entered the Abbey, the strain changed to the well-known March in Handel's oratorio, " Judas Maccabæus." At the actual service in the Chapel, Dr. Cooke's Anthem, " Behold how good and joyful a thing it is," once more found a place, likewise Henry Purcell's magnificent *Te Deum*, though the latter work underwent of necessity a considerable amount of abbreviation. The Sermon, which is alluded to for the first time, might well have been omitted altogether.

It is clear that, to the best of their ability, those more immediately concerned strove, though not wholly with success or with an avoidance of friction, to provide a service which should be really worthy of the occasion. In the face of their excellent intentions, the Abbey authorities must be pardoned for one or two trifling lapses, such as their forgetting to bring the " decent bason " for the Offering of the Knights into the Chapel ! The service altogether lasted from 11.55 a.m. to 2.45 p.m.

The following contemporaneous account from the Banks' Manuscripts contains a number of interesting details—

" The Queen and Princess were in the Dean's Gallery when the Procession passed to King Henry the Seventh's Chapel. When the Knights came opposite the Queen's Gallery each pair halted, turned, looked up, and then made their reverences to Her Majesty. His Royal Highness the Duke of York went in State 19th May, 1803, from his House in Portman Square, in his Chariot, a Coach with His Royal Highness's attendants, and Guards (nine Guards). His Royal Highness was dressed in his Robes of the Bath, with his Plume as Knight of the Garter, and the Collars of the Garter and Bath. They were all in the Chapel and the door shut four minutes before twelve by the Abbey clock. Viscount Galway and the Right Honourable Sir George Yonge, the two junior Knights Companions present, carried the Banners to the Altar ; one, then two at a time, and ended

with one. His Royal Highness the Duke of York (as Great Master) only delivers the Book of Statutes to the Proxy, as the Dean administers the Oath to him, but he is not Invested with the Collar or Hat, nor does he receive the Accolade. As the Knights were Installed, Mr. Webb, the King's Robe-maker, went from Stall to Stall to tie on the Collars of the newly Installed Knights. When the Knights made their Offering, the Dean received His Royal Highness the Duke of York's Sword, and the Prebendaries those of the other Knights. The part of Divine Service performed was: The Dean read 'Let your light so shine,' &c. and some more of the Sentences; Dr. Bell, who acted as Sub-Dean, read the Prayer for the Church Militant; the Dean, the Blessing, 'The Peace of God,' &c. No other part of Divine Service, except the Anthem performed at the first, Psalm cxxxiii, verse 1. The Knights newly installed offered their Swords, and redeemed them. The senior, Lord Henley, began. The Ceremonies of the Chapel were finished a quarter before three. The Dean had the form of the Oath upon a bit of vellum and red strings with gold tassels. In the same manner the Dean had the Admonition."—" Dr. Bell acted as Sub-Dean. He carried a small Bible in the Procession; but there was upon the Altar a very large handsome Bible, which was ordered for the occasion, a present from the Knights. There was a Seat for the Dean on the opposite side of the Chapel to the Altar, on the Sovereign's side; another on the side of His Royal Highness the Duke of York, for Deputy Bath King of Arms, and his assistants: here were copies of the Statutes for the Knights-Elect and their Collars in cases. It is called Bath's Bench, and behind that Seat the Banners of the deceased Knights. The Knights-Elect carried their Collars with them, and gave them in charge to Deputy Bath King of Arms."

Unfortunately the proceedings at this Installation of 1803 were somewhat marred by the unedifying squabbles which subsequently arose between the Dean and Chapter of Westminster and the Knights of the Bath. The

contention ranged over a variety of subjects, the chief of these being the action of the Dean and Chapter with regard to the seating arrangements, in which they displayed, in the opinion of Sir Joseph Banks and others, a businesslike acumen and a zeal for the main chance not invariably associated with the clerical mind. Dean Vincent came in for no small measure of abuse, and the comparison between his somewhat arbitrary conduct and the kindly behaviour of his predecessor, Dean Thomas, at the Installation of 1788, was freely commented upon.

Great annoyance was caused over one of the details of the ceremonial. The Dean, while the preliminary arrangements were being made, complained to the Knights that the Bible usually employed had been lost; whereupon the Knights of the Bath, at one of their regular Chapters, directed that a new one should be procured for the Installation by Bath King of Arms. The Dean expressly desired that the volume should be of a light description on account of the infirmity of the Sub-Dean, Sir John Cope, to which officer the duty of carrying the Bible had by this time come to be traditionally assigned. For some unexplained reason the Dean, on his own responsibility, procured an extremely heavy volume, costing the large sum of seven guineas, which never got any further than the Jerusalem Chamber!

Complaints were made, too, of the chilliness of the Chapel. At previous Installations, matting had been laid down; but for some reason this was omitted in 1803. To make matters worse, Gayfere, Clerk of the Works to the Abbey, had oiled the floor—an unfortunate innovation, for it acted sorely to the detriment of the crimson Mantles of the Knights.

Another subject of dispute was the position of the Lay-Vicars of the Abbey. In 1788 they had attended the service without demanding of the Knights any fee whatsoever. A complimentary dinner to these singers was the sole expense which fell upon the former, costing the trifling sum of eight guineas. In 1803, for some

unexplained reason, they were not employed at all; and certain singers were engaged from outside, whose charges could scarcely be termed moderate.

This Installation took place on the 19th May. On the following day, the newly installed Knights gave a dinner to the Duke of York at the *Thatched House Tavern*, and on June 1st a splendid Ball and Supper took place at Ranelagh. A considerable amount of difficulty seems to have been presented by the illumination of the building on this occasion. It was necessary to employ thousands of lamps, which were lighted with spermaceti oil calculated to burn till seven o'clock in the morning. The charges of the lamp-lighters alone amounted to no less than £14. The total cost of this gathering was £10,000; but, despite this huge expense, the Knights also managed to give away the large sum of £1,000 in charities as well.

Another nine years passed away, and then the last of these Georgian installations of the Knights of the Bath took place. The ceremony was fixed for an auspicious day: Monday, 1st June, 1812. An attempt appears to have been made to induce the Prince Regent to occupy the Sovereign's stall, but he declined to do so on the ground of the somewhat disorganised state of things then prevailing. Accordingly, the Duke of York, First and Principal Companion, officiated as Great Master for the fourth time in succession. He signalised the occasion by wearing a heron's plume, described as the finest in all Europe, and valued at three hundred guineas.

An interesting description has been given of the general appearance of the Abbey in the Banks' Manuscripts—

"The Royal Box was placed over the tomb of King Henry VII; the Altar a bit forwarder; in the box the Chair of State, which was not occupied, as Her Majesty was not there; four stalls for their Royal Highnesses, the Princesses Charlotte, Augusta, Mary, and the Duchess of York. There were places on each side of the Altar

for company. On one side was the Knights' Gallery, opposite the Sovereign's stall; on the other the Gallery belonging to the Dean and Chapter.

"In the middle the orchestra, which did not come so low as the other Galleries by a few rows, which rows, the last places in the Gallery were for the Dean and Chapter, and the Knights had no part there. There were two high Galleries, one on each side, which people looked into the Chapel from, from between the Knights' Banners. These the Board of Works had. . . .

"There was a large box on the floor for the Westminister Boys, near Poets' Corner. Half the School came and saw the Procession enter, and then went away; the other half were to have come in at 2 o'clock to see it return, but they did not. This was contrived by Dr. Douglas for this Installation. There was a Box on the floor almost opposite, for the servants of the Dean and Prebendaries.

"The Minor Canons had a Gallery opposite. They had tickets for them at £1 11s. 6d. each ticket. A box three rows back of the Choir, opposite Poets' Corner, £1 1s. od. each ticket, which were very good places."

The actual ceremonial seems to have been virtually a repetition of 1803; the familiar music of Purcell and Handel forming a prominent part in the proceedings. Dr. Cooke's setting of the first verse of Psalm cxxxiii. had to give place to another, which is described in the Order of Ceremonial, as having been composed for the occasion. In all probability it was the rather weak, but at one time highly popular Anthem by Dr. Clarke Whitfield, then at the height of his fame.

By this time, Dean Vincent was old and well-stricken in years. He was unable to walk in the Procession, but was conducted beforehand to his place in Henry the Seventh's Chapel, wearing his Mantle. The famous scholar, Dr. Ireland, at that time Sub-Dean, occupied the place of his chief in the Procession, wearing the white Mantle of a Prebendary. The Dean was conducted to the Altar at the time of the Offering of their Swords by

the Knights, but this was the only portion of the decanal duties which he was able to perform.

To another member of the Chapter, Mr. John Wheeler, was delegated the duty of officiating as Sub-Dean in the place of Dr. Ireland—a duty, the main part of which consisted in the carrying of a large Bible and the saying of the Prayer for the Church Militant.

To the general disappointment of the company, Queen Charlotte was unable to be present, owing to the state of her health; but her absence was more than compensated for by the first appearance, on a State occasion, of Princess Charlotte of Wales, who appears to have captivated all beholders.

Sir Joseph Banks was by this time a very old man and wholly unable to walk in the Procession. A special arrangement was, therefore, made in his favour by which he was permitted to enter the Chapel privately. A short distance from the Deanery he put on a great coat over his Surcoat, his servant carrying his Mantle, Cap and Feathers, which he proceeded to don so soon as he was settled in his stall. The worthy Knight was also permitted to sit during the ceremony.

The King's Cook appears to have distinguished himself somewhat at this Installation. When asked by the Knights, as they passed by him on their departure from the Abbey, whether there was any fee to pay, he said that he would call upon them later. He did not fail to receive the sum of four guineas, which was regarded as being his by ancient custom.

One most pleasing feature in connection with this, the last for many years of the Installations of the Knights of the Bath, must assuredly be mentioned. As in 1803, the Knights entertained the Duke of York at Dinner, but at the suggestion of the Earl of Northesk the newly-installed Companions decided to drop the customary Ball. The money by which the expenses of that huge function would, under ordinary circumstances, have been defrayed was applied by the Knights to the widows of poor soldiers and sailors. One more somewhat

A Knight Grand Cross—temp. George IV.
(Admiral Sir John Borlase Warren.)

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lengthy quotation from the Banks' Manuscripts, and then we must bring the second period in the history of the Honourable Order of the Bath to a close—

"Lady Banks, Miss Shuttleworth, and myself set out at 8, went to the Garden Gate in College Street. We had leave.[1] Very few carriages were allowed to come that way. By that means we had no difficulty or the least crowd of carriages. We went from Parliament Street past Westminster Abbey into Dean Street to the left, through Great and the Little Smith Street by the College into College Street where the Garden Gate is. In returning coming out of Dean Street the Soldiers who kept order directed us not to pass the Abbey. We turned up a street to the left and got home very well. We went to Mr. Castin's the Verger's. From there at 9 to our places (we were not too early :) at the back of the Choir very near Poets' Corner, a very good Box of three rows (Tickets £1 1s. 0d. each). We had a very good view of the Procession, and were much pleased to find ourselves situated where Their Royal Highnesses Princess Charlotte, Princess Augusta, and Princess Mary came by in their way to the Chapel, where there was a Box with a Stall erected for them between the Orchestra. They came in about 11. Mr. Blombery, a Prebendary of Westminster, was ordered to lie in waiting to conduct them to their Box ¼ before 11. at Poets' Corner.

"The Procession began 10 minutes past 11. and the Ceremonies were over about 20 minutes after two when the Procession began from the Chapel. Their Royal Highnessess The Princesses returned the same way and stood near Poets' Corner to see the Procession which passed close by them. The Esquires took off their Caps in passing and the Knights made them very low Reverences. Their Royal Highnesses declined going to the Deanery and to the Box that her Majesty has often been in to see the Procession."

[1] Dr. Ireland gave us leave, but begged we would not tell anybody, as that would bring many carriages, and take away the intention of getting in easily.

PART III

ENLARGEMENT

CHAPTER I

THE INSTITUTION OF EXTRA OR SUPERNUMERARY KNIGHTS

WITH the period of the Regency, the Most Honourable Order of the Bath entered upon the third period of its history—a period which was characterised by an utter lack of imagination, and a total inability to grasp the time-honoured significance of Knighthood, coupled with a display of unpractical folly which passes belief.

Before the eighteenth century had drawn to its close, the authorities, through no fault of their own, had found themselves confronted with a very difficult situation. It was due to the gallant conduct of our English soldiers and sailors, who, by their splendid bravery at one engagement after another, had fully earned for themselves some meed of recognition from a grateful country. For the better part of twenty years had the colossal struggle continued between ourselves and France—a struggle which, by the time it was over, had had the inevitable effect of creating an immense number of unusual claims to recognition.

So far back as the year 1772 the Crown had thought fit to overstep the strict limits of the Statutes of the Order of the Bath by creating an Extra or Supernumerary Knight. Lieutenant-Colonel Robert Murray Keith, while acting as His Majesty's Envoy at Copenhagen, had warmly espoused the cause of Matilda, sister of George III, who during the Danish Revolution had occupied the position of Queen-Consort of Denmark. A strong desire was evinced to bestow upon the Ambassador some signal and immediate mark of royal appreciation. At that particular moment, however, no vacancy existed in the Order of the Bath, and so he

was nominated to be a Supernumerary Companion, while his Investiture was actually dispensed with by Royal Warrant. In a very short time, Sir Robert Keith became a Knight in the full sense of the terms laid down by the Statutes, owing to the death of the Earl of Catherclough ; but an evil precedent had been started which, as time went on, came to be followed with increasing frequency. Major-General Sir Henry Clinton was invested as a Supernumerary Knight in the year 1777 as a reward for his eminent services during the American Revolution, while the same honour was accorded, three years later, to the distinguished Admiral, Sir George Brydges Rodney.

From this time forward, the creation of these Extra or Supernumerary Knights became more and more frequent, till, in the year 1812, a Royal Warrant was issued by the Prince Regent, in which the Statutes of 1725 were deliberately and permanently evaded. The Royal Warrant made ample recognition in theory of the fact that the Order of the Bath was to consist of the Sovereign, a Prince of the Blood Royal, a Great Master, and thirty-five other Companions—a number which was never to be augmented,—but it went on to empty those provisions of all real meaning by the official recognition of the practice of creating Extra or Supernumerary Knights. " Whereas it hath been found highly expedient that at times of war Extra Knights of our said Most Honourable Military Order of the Bath should be nominated and Extra Knights have from time to time been nominated in consequence of the recent signal success of our armies by sea and land and of the great and meritorious services which have contributed thereto, it is our Royal will and pleasure and we do hereby ordain that the number of such Extra Knights shall be limited, nor shall the decease of any Extra Knight be considered as causing a vacancy in our said Order : but their number shall consist of as many as, on account of special and distinguished services, we may be graciously pleased by Warrant in our Royal Sign Manual to nominate, con-

stitute and appoint or as may be so nominated, constituted and appointed by our heirs and successors." It was also laid down that upon the decease of a Knight Companion of the Order the Senior Extra Knight for the time being should, *ipso facto*, succeed to the vacant stall. This unhistorical and almost unconstitutional action was tempered by the display of a certain amount of liberality, for the Royal Warrant provided that the fees due from each Extra Knight who should subsequently be nominated should be defrayed out of the Treasury.

The result of this serious change speedily became apparent. Twelve Extra Knights were promptly created in this year, 1812, while in 1815 there followed another batch of two-and-twenty. Thus, by that time although thirty-seven was still the recognised, constitutional number of the Knights Companions, the Order of the Bath had expanded so as to contain no less than fifty-nine!

It must be admitted, however, that in one respect at any rate the Order of the Bath had changed long since very greatly for the better, as compared with the state of things which prevailed at the time of the Revival of 1725. Judging by the names of the thirty-seven original Knights, it seems abundantly clear that the whole thing formed part and parcel of that policy of bribery and corruption, for which Sir Robert Walpole succeeded in achieving for himself so just but so unpleasant a renown. To quote the words of his son once more: "The Order of the Bath was an artful bank to supply a fund of favours in lieu of places and to stave off the demand for Garters, intending that the Red should be a step to the Blue."

It is only fair to say that the Order before very long was applied to worthier purposes. Very few Knights of the Bath have ever been promoted to the Garter, and in very few cases was the honour ever bestowed in return for Parliamentary support. Very soon after the Revival it came to be reserved for distinguished Naval and Military Officers, with a few exceptions in favour of Ambassadors or Ministers Plenipotentiary and eminent Civil Servants.

CHAPTER II

THE PERMANENT ENLARGEMENT OF THE ORDER

IT is clear, then, that for some years a difficult state of things had prevailed, and this reached a climax at the close of the War in 1814. It was felt on all sides that it was not only just, but also expedient, to bestow some signal mark of royal favour upon all the many soldiers and sailors who had covered themselves and their country with glory. What, then, was to be done ? A grand opportunity for the establishment of an altogether new Order lay ready to hand. Efforts had been made with this end in view which had received the hearty support and countenance of no less a personage than William Pitt—efforts which very nearly came to be realised. It was remembered that, generations before, Charles II had conceived the notion of establishing a new Order which was to be designated by the title of the Royal Oak, in allusion to a thrilling experience of his own in the days of his travels. Why other considerations were most unfortunately allowed to prevail in the end, it is difficult to say at this time. Probably, the historical and picturesque aspect had altogether sunk into the background. That such of the ancient ceremonies as had succeeded in maintaining their position were regarded from a sadly perfunctory point of view is evident from an extract which appears in a letter from the Earl of Wellington to his brother, Sir Henry Wellesley : " I congratulate you upon being made Knight of the Bath. You must be introduced by some Knight of the Order to the person who is to invest you, carrying in your hand the insignia of the Order. The authority to invest you is then read ; and the person who is to invest you must knight you by passing his sword over your

shoulder. He then puts the Ribband over your right shoulder and the Star on your left breast. The ceremony here generally ends in eating and drinking."

Whatever the reason be, disastrous counsels prevailed, and the authorities of the day proceeded to embark upon the almost impossible and always undesirable task of endeavouring to adapt an established institution to lines altogether different from those upon which it had originally been brought into being. Worse still, all these new reforms, if such they can be termed, were carried through with a display of carelessness and ignorance which almost baffles belief, while an enormous amount of heart-burning was stirred up by the principle—or lack of principle—upon which the bountiful supply of new honours thus placed ready to hand were distributed.

What, then, were the changes inaugurated in this unhappy fashion? A warrant was issued under the Royal Sign Manual bearing date January 2nd, 1815. In the Preamble, mention was made of the desire of the Prince Regent to "commemorate the auspicious termination of the long and arduous contests in which this Empire has been engaged, and of marking in an especial manner His gracious sense of the magnificent perseverance and devotion manifested by the officers of His Majesty's forces by sea and land." For this reason the Ordinance stated that it had been "thought fit to advance the splendour and extend the limits of the Order of the Bath" to the end that "those officers who have had the opportunities of signalising themselves by eminent services during the late war might share in the honours of the said Order, and that their names may be delivered down to remote posterity accompanied by the marks of distinction which they have so nobly earned."

From this time forward, the Most Honourable Military Order of the Bath was to consist of three classes. The members of the first of these were to be known as "Knights Grand Cross," a title substituted for that of "Knight Companion." The existing Knights Companions and the Extra Knights specially created a short time before,

were placed in this class, which was strictly limited to the number of seventy-two, exclusive of the Sovereign. Twelve of these were to be selected for reasons other than those of a military nature, namely, in consideration of eminent services rendered to the State in civil or diplomatic employments.

From the very outset, this provision strictly limiting the number of Knights Grand Cross to seventy-two was contradicted. It was declared that Princes of the Blood Royal holding commissions as General or Flag Officers might be nominated, without being included in that number. Five Royal Dukes were promptly appointed, so that, from the very beginning of the new arrangements, seventy-seven Knights Grand Cross were appointed, and in subsequent years this number was enlarged to a still further extent.

The recognition of work done on behalf of the State in professions other than those of a Military and Naval character was in itself, worthy of the highest praise; but, in view of the *distinctively military* character of the Order, the addition of Civil Knights with their own especial badge reduced the whole thing to the level of the absurd and the incongruous. It would be difficult to conceive of a title more full of bathos than the designation henceforth assigned to certain members, and it requires almost a special education to determine the precise meaning of an expression so inconsistent as that of "*Civil* Knights Grand Cross of the Most Honourable *Military* Order of the Bath!"

These newly-created Knights Grand Cross were to be regarded as "subject to the same rules and ordinances and to have, hold and enjoy all and singular the rights, privileges, immunities and advantages" which the Knights Companions of the said Order had previously held and enjoyed by virtue of the Statutes of 1725, "excepting as far as may be altered or affected by the present decree." The regulations contained in the Statutes of George I with respect to the ancient customs of bathing and shaving were an absolute anachronism

even in the early eighteenth century. Why they should ever have been inserted in those Statutes at all is a mystery. From the very first they met with total disregard. It might reasonably have been expected that the new and drastic regulations of 1812 would have contained some order rescinding all that was in the nature of an out-of-date survival. As a matter of fact, so far as the exact letter of the new regulations was concerned, these customs were actually perpetuated. To this very day every person who is admitted to the Most Honourable Order of the Bath is, in theory, supposed to go through the mediæval ceremonial, not excluding those crudities which have long since become a dead letter.

A further regulation limited the dignity of a Military Knight Grand Cross to a Flag or General Officer, nor, again, was any Officer to be nominated who had not previously occupied a position in the second rank of the newly enlarged Order—that of a Knight Commander of the Bath. This regulation may or may not have been desirable, but it has been contradicted over and over again; and it has been yet further stultified by the creation of what are known as "*Honorary* Knights Grand Cross."

The second class of the Order for the future was to be composed of Knights Commanders, to whom was assigned the privilege of occupying "in all future solemnities and proceedings place and procedure before all Knights Bachelors of the United Kingdom together with all the rights, privileges and immunities of Knights Bachelors." Their number was limited to one hundred and eighty, exclusive of foreign Officers holding British commissions, of whom a number not exceeding ten might be appointed as "Honorary Knights Commanders." A provision was made for the further extension of this second class if circumstances should be held to justify it. To the Knights Commanders was further assigned the privilege of assuming the distinctive appellation of Knighthood, and the right of wearing the Badge of the Order pendant by a red Ribband round the neck, together

with the Star of the Order embroidered upon the left side of the upper vestment. Further, the Escutcheons and Banners of the members of this second class were to be placed in Westminster Abbey. The Officer of Arms of that day appears to have lost no time in demanding the ususal fees for this latter privilege, and in quite a number of cases those fees were duly paid. The Stall plates of such Knights Commanders as paid their fees, moreover, were actually engraved, but the above regulation has never been carried out. Where in the world it was proposed to place one hundred and eighty additional banners in the already overcrowded Chapel can only be left to conjecture. The regulation was manifestly absurd, and makes one almost rub one's eyes with amazement. Again, it must be added in this connection, that, according to the letter of the new regulations, all Knights Grand Cross created subsequently to the year 1812 were entitled to similar commemoration in Westminster Abbey by means of a Banner and a Stall plate. Their fate, however, was in no way dissimilar to that of their junior brethren, for in their case also a considerable amount of money changed hands without their accomplishments being recorded. It was scarcely wonderful that a feeling of deep resentment should have been engendered. To quote the words of well-deserved censure written by the eminent antiquary, Sir Nicholas Harris Nicolas, some years later—

" It was promised by the Sovereign that their names should be placed in the great temple of British fame as a perpetual and public record of their services and merits ; and though they might fairly have expected that the country would have defrayed the expense, they themselves actually paid the cost of those memorials. . . . This reward was given to them by the gratitude of their Prince : it was guaranteed by his responsible Ministers, and was announced by an official notification, and, that nothing might be wanting to prove their claim, they had paid the expense with their own money. Common justice no less than common honesty therefore

A Knight Commander—temp. George IV. (Admiral Sir Edmund Nagle.)

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requires that the Knights Commanders of the Bath should no longer be deprived of what has ceased to be a matter of favour by having become a positive right."

The Third Class of the Order of the Bath was to consist henceforth of Officers holding commissions in the Army or Navy, who were to be known as Companions of the said Order. Assigned a position junior to that of Knights Bachelors, they none the less received the distinction of taking place and precedence of all Esquires of the United Kingdom. It was directed that the Companions should wear the Badge of the Order pendant by a narrow red Ribband to the buttonhole.

By the same Ordinance, provision was made for the appointment of an Officer of Arms attendant upon the Knights Commanders and Companions. This Officer of Arms was responsible for performing for the members of the second and third grades of the Order the same duties as those carried out by the entire corps of Officers attached to the First Class, though, owing to the number of the Knights Commanders and Companions, those duties must have been enormously enhanced by comparison. No salary was assigned to him and his fees were of the most trifling description, while the office was held without either Letters Patent or Royal Warrant.

A Secretary was also appointed by the Ordinance of 1815, but the duties of the Secretary, as well as his emoluments, appear to have been virtually nil.

Thus, by the ordinance of 1815, a state of things was inaugurated in the Honourable Order of the Bath which can scarcely be described by any less strong term than that of hopeless confusion. Various minor changes, it is true, were effected since that unlucky year, but all of them were framed upon the same unsatisfactory lines, and further enlargements but served to make confusion in the Order worse confounded. The tattered banners, so familiar to three generations of sightseers, were suspended at the Installation of 1812, and there they remained—a standing testimony to the general policy of muddle which was inaugurated

by the Prince Regent in 1815. The stately ceremony of Installation (for such it was even in the most degenerate epochs) automatically came to an end. The Order was enlarged to such an extent that the Chapel would, in all probability, not even furnish standing room were every member of the three grades present simultaneously. Thus, the religious aspect, the main object of which was to set forth the true ideals of Knighthood, relapsed into the distant background, to the general loss of the members of the Order, and, indeed, to the nation at large. Without doubt, the condition of the Order of the Bath, from a religious point of view, in this, the third period of its long story, can only be described as feeble and unedifying to a degree.

PART IV
RE-INAUGURATION

CHAPTER I

ADAPTATION TO TWENTIETH-CENTURY CONDITIONS

TOWARDS the close of the nineteenth century, a revival of the historical sense began to manifest itself. The crude industrialism which had ruined so many of England's beauty spots and which had treated our priceless heritage from the past as a thing of nothing worth began to display traces of weakness. A sense of indignation appeared in better-informed circles against the "cheap and nasty" spirit which had filled our churches with the tailor-made rubbish of ecclesiastical furnishers and the ignorant vandalism which had destroyed for ever things beautiful, historical and precious from John o' Groats to Land's End.

It was scarcely surprising that the condition of Henry VII Chapel and its dusty, tattered banners which our Victorian predecessors had accepted as the merest matter of course began, with the advent of this new spirit in the land, to encounter severe criticism. Nor was the Order of the Bath by any means singular or unique in this respect, for each of our ancient Orders of Knighthood were suffering from neglect or had become overlaid with anomalous and unhistorical accretions which robbed them of much of their value and reflected small credit upon the various authorities concerned.

By degrees, however, a change came to pass over the scene. It dated from the accession of King Edward VII. Within little more than a decade the Garter ceremonial was revived in all its ancient glory at Windsor. The more modern order of St. Michael and St. George was officially attached to St. Paul's Cathedral, though the

diminutive chapel in which it is housed is scarcely deserving of this high privilege. A splendid addition was made to St. Giles' Cathedral, Edinburgh, in order to compensate the Knights of the Thistle for the loss of their beautiful, but ruined, chapel at Holyrood. The Order of the Bath alone awaited rehabilitation and adaptation to twentieth-century needs and conditions.

The task which lay before the Dean of the Bath and his colleagues, the Officers of the Order, was not simple. The enormous and almost unseemly extension of the Order had produced a state of things almost akin to chaos and rendered a literal obedience to the ceremonial injunctions of the Georgian Statutes well-nigh an impossibility.

The first essential, it was clear, was to apply the pruning knife with a drastic hand. Although Henry VII's Chapel could not but be retained as the official home of the Order of the Bath, yet for the purpose of the time-honoured ceremonial it was found necessary to confine it to the use of the Knights Grand Cross alone. But even this extremely radical alteration did not constitute an entire solution of the problem. Accommodation had still to be found for a body of distinguished public servants, numbering upwards of fourscore apart form the various officials, in a building which contained less than seventy stalls apart from those of the Sovereign and the Great Master.

The next step, then, was to abolish the Esquires, no less than three of whom had been assigned to each of the Georgian Knights of the Bath. Their abolition was regrettable but inevitable. It set the whole of the Sub-stalls free and also released a considerable quantity of much-needed floor-space.

The process of elimination did not, however, end even here. Stalls and Sub-stalls were all too few to accommodate each one of the Knights Grand Cross simultaneously. Some of these—a dozen perhaps, or even more—were bound to be left out in the cold, as it were, and placed in a position which was neither enviable nor

edifying. Very wisely, therefore, it was laid down that for the purpose of Installation the Upper Stalls alone should be employed and that these should be assigned to the six-and-thirty senior Knights Grand Cross, although the privilege of entering the Chapel and assisting at the ceremonies taking place within its four walls was to be accorded to their juniors also.

Thus, the ground was fairly well cleared by this means. The next step was to prepare the Chapel for the grand ceremony of Re-inauguration. The Stalls underwent a careful process of cleaning. The decaying Banners which had remained suspended above them ever since the Installation of 1912 were handed over to the descendants of their original owners, though a few for whom no claimants could be found are still preserved in the Abbey. The Stall plates of the eighteenth and early nineteenth centuries which, though interesting, were not of any very great antiquarian value, were removed to a lower position beneath the misericordes. Banners and Stall plates alike gave place to others designed for the new Installation, infinitely more correct and artistic in every way. A set of copies of the Book of Common Prayer dating from the commencemnt of the reign of George III and magnificently bound in crimson and gold were unearthed from the chests in which they had lain unopened for upwards of a century and placed once more in front of each Stall.

Everything was in full readiness for the great day of Re-inauguration, July 22nd, 1913.

CHAPTER II

THE INSTALLATION OF 1913

APART from the general splendour of the scene—quite the most brilliant spectacle witnessed by the metropolis with the exception of the two Coronations during the twentieth century—there were various features about the Re-inauguration and Installation of 1913 which caused it to stand out far above any of its predecessors.

In the first place, owing to the enormous enlargement of the Order there were an immense number of Knight Commanders and Commanders of the Bath who had been unknown in 1812. A very large number of these, although unable even so much as to witness the ceremonial in Henry VII's Chapel owing to considerations of space, were none the less deeply anxious to take whatever part might be assigned to them in the religious side of the remodelled Order. Hence, a considerable portion of the floor-space of the Abbey was set apart for their exclusive use, and a wonderfully striking appearance did this massed body present. To any one looking down from the heights of the triforium, the Abbey must have almost resembled a field of scarlet, save at the west end where were grouped the King's Scholars of Westminster School, arrayed in their customary surplices as members of the foundation of the Abbey.

Secondly, the music performed in 1913 undoubtedly represented an enormous advance alike in the excellence of its rendering and in the general character of the programme selected.

Purcell's great Te Deum had appeared in the programme of 1812, it is true—a fine composition if ever there was one—but it is safe to say that the truncated version then employed, especially when performed in a building so severely limited as Henry VII's Chapel, could not be compared for one single moment with the wonderfully effective rendering of such works as the late Sir Hubert Parry's glorious Anthem, " I was glad when they said unto me," and Sir Charles Stanford's even more familiar Te Deum, in 1913.

The musical arrangements were in the hands of Professor Sir Frederick Bridge. Dr. Walter Alcock, at that time Organist of His Majesty's Chapel Royal, presided at the organ, which was reinforced by a body of drums, trumpets and cymbals. These instrumentalists with the combined choirs of Westminster Abbey and the Chapel Royal succeeded in presenting a musical ensemble which, for the purpose of this most historic occasion, seemed well-nigh perfect.

In accordance with time-honoured custom, the Sovereign, the Great Master, the Knights Grand Cross, the Officers of the Order with the Dean and Canons of Westminster, assembled in the Princes' Chamber of St. Stephen's Palace, where the Procession was formed up. At the Poets' Corner Entrance in the south transept they were met by the choir, and at the outset a wonderful effect was produced by the processional psalm, " Let God arise and let His enemies be scattered," in which the choir was supported by a body of trumpeters. As the long Procession passed down the south aisle to the west end of the Abbey, the organ burst forth every few verses into a series of masterly interludes, affording a striking contrast to the severe beauty of the ancient plain chant. As the mantled Knights filed by with slow and stately steps, with the blaze of red relieved by the surplices of the choir and the white Mantles of the Canons and the three under-officers of the Order, the red again predominating in the Mantles of the Dean, the Great Master and the Sovereign, whose

train was borne by two pages of honour, and lastly in the handsome uniforms of the Yeomen of the Guard, the effect was splendid to a degree.

The Procession on entering the Choir parted in two, the Dean and other members of the collegiate body being conducted up into the Sacrarium, while the remainder filed off into the Stalls; the Sovereign, in accordance with tradition, occupying that of the Dean as Visitor. More than one hundred and fifty persons altogether thus took part.

The Procession ended, Sir Hubert Parry's Anthem was rendered with perfectly thrilling effect. It may well be hoped that this fine work will come to occupy as prominent a place in the Order of the Coronation as Handel's time-honoured composition "Zadok, the Priest."

The Lesson was read by the Dean, the Prayer Book version of Psalm xxiv., "The earth is the Lord's, and all that therein is," on the steps of the Sacrarium. Then all turned eastwards and uttered the profession of faith while a series of Intercessions followed, offered on behalf of the congregation by the Precentor.

All of this was but a preliminary to the main ceremony of the day, upon which so limited a portion of the enormous congregation were permitted to gaze.

The two doors on either side of the High Altar were flung open, and through them the Procession, headed by the Abbey clergy, did make its way, the Sovereign coming last of all. The Knights, who were again walking two and two, moved in single file through the doors north and south and so through the Chapel of St. Edward into that of Henry VII.

In the former Chapel the lights were burning upon the Altar, which, like the High Altar, was vested in a handsome crimson frontal. The Royal tombs had been specially decked for the occasion with rosemary and lavender, and wreaths of evergreen. The difficulties presented to the more infirm members of the Order by the lengthy flight of steps which forms a vestibule to

Henry VII's Chapel were surmounted by the erection of a temporary wooden bridge which directly united the two buildings. All then passed out of sight of the general congregation into " the wonder of the world."

Whatever opportunities for criticism may have been displayed by the Re-inauguration ceremony of 1913, it can at least be claimed that we have made some advance upon our ancestors. It is difficult to realise the fact, but it comes with the authority of an eye-witness, that on June 1st, 1812, " while the Knights were in the Chapel the nave became a kind of fashionable promenade, enlivened by the presence of many pretty women though the band of music which had previously enlivened the company were now silent. All round the steps where the Procession moved was lined by the Guards and between the lines which they formed the public walk ensued."

In 1913, however, the assembled congregation remained one and all in their places. The break in the service caused by the performance of the Bath ceremonial in the far away distance out of sight, out of sound, was covered by instrumental music and an extremely pleasing eighteenth-century composition by Jonathan Battishill, a setting of the words always associated with a Bath Installation, " Behold how good and joyful a thing it is, brethren, to dwell together in unity."

The appearance presented by the Chapel of the Order on this great occasion was striking in the extreme. The new Banners looked wonderfully well in their appointed places, especially the great velvet Banner of the Sovereign, on which were emblazoned the Royal Arms, and which was considerably larger than any of its companions.

No attempt had been made to vest the Altar. The beautiful work of that gifted Italian craftsman, Torregiano, appeared in all its beauty. On the gradine stood the cross flanked by a pair of lighted candles and two vases filled with red flowers in allusion to the official colour of the Order of the Bath. On the Altar itself

lay upon cushions several handsome bound volumes, and an alms dish for the reception of the Offering.

On either side of the tomb of Henry VII and Elizabeth of York were seated certain representative members of the second and third grades of the Order; likewise Her Majesty, Queen Mary, and certain of the Royal Princesses. With the exception of the latter and the Minor Canons of the Abbey, who stood at the entrance to the Chapel, every single person was wearing the insignia of the Order of the Bath. It seemed as though the old historic Order had at last come into its own after the lapse of more than a century. The effect was too beautiful for words, the whole building being resplendent with the peculiar red shade of the Order, while the sun pouring through the large windows upon Mantles and uniforms produced an effect to which words are altogether powerless to do justice.

All was now in readiness for the most remarkable part of the service. First of all Bath King of Arms, who acted as Master of the Ceremonies, standing in the middle of the Chapel, made his reverence to the Altar, and then to the Sovereign, who, at this signal, ascended to his Stall and took his seat. The Great Master followed in his turn to the Stall of the Sub-Dean. Before anything else could be done it was necessary to install the Great Master—and thus regularise the whole Order after the hugger-mugger state of things which had prevailed for upwards of a century. Technically speaking, not one single member when he entered Henry VII's Chapel that morning was entitled to be there, for the Georgian statutes had laid down in the distinctest way that no Knight could regard himself as a member of the Order in the full sense of the words until he had first of all been duly and properly installed—a ceremony to be carried out by the Great Master. A copy of the Statutes was solemnly presented to the Duke of Connaught, while the Dean of Westminster administered the oath, the Book of the Gospels being held by Bishop Boyd Carpenter as Sub-Dean.

The Right Rev. Herberd Edward Ryle, D.D., C.V.O.
Dean of Westminster and of the Bath.

To face page 128.

"I will honour God above all things; I will be stedfast in the faith of Christ; I will love the King, my Sovereign Lord and him and his right defend to my power; I will defend maidens, widows and orphans in their rights and will suffer no extortion as far as I may prevent it; and as of great honour be this order unto me as ever it was to any of my progenitors or others. So help me God."

Such was the wording of the historic oath, which was now solemnly taken by the Duke of Connaught. Now that his own Installation was complete it devolved upon him to regularise the position of his knightly brethren. In order to save time this ceremony was performed collectively. It would have been tedious to a degree had each of the Knights standing there been installed one by one. Such indeed had been the custom on the former occasions, but then on those occasions there were never more than some six or seven Knights awaiting installation. Accordingly, the Duke advanced to the Stall almost adjoining his own, that of the senior Knight Grand Cross present, viz., Earl Roberts, and the solemn ceremonial was enacted once more, with the important difference that the oath was repeated by the whole body of the Knights altogether.

After remaining seated in their Stalls for a moment all descended to the floor and took up their positions beneath their respective Banners. The time had arrived for the Sovereign to make his Offering of gold and silver. Up the Chapel did King George make his way, preceded by Bath King of Arms and the Gentleman Usher of the Scarlet Rod. Kneeling upon a handsomely embroidered footstool he placed a crimson purse in the alms dish which was proffered to him by the Dean. The Great Master followed, doing likewise, and then there took place perhaps the most striking ceremony of the day, that known as the Redemption of the Sword.

The Great Master and all the Knights Grand Cross standing there in two crimson lines simultaneously drew their swords, each of the latter holding his weapon

by the blade with the hilt turned towards the Altar. The Great Master offered his sword to the Dean, who solemnly laid it upon the Altar. It was then redeemed by a second Offering made by the Great Master and returned to him, the Dean at the same moment pronouncing the beautiful words of the Admonition :

" I exhort and admonish you to use your sword to the glory of God, the defence of the Gospel, the maintenance of your Sovereign's right and honour and of all equity and justice to the utmost of your power."

For the first time, for upwards of one hundred years, had the solemn ceremonies of the Order of the Bath been performed with proper " pomp and circumstance." It now only remained for the Sovereign and the Knights Grand Cross to repair to the Choir of the Abbey Church again and there in company with their colleagues return humble thanks to Almighty God for the many blessings and mercies which he had vouchsafed to them and theirs. The stately Procession re-formed itself and passed out into the Abbey once more. The clergy grouped together in front of the High Altar facing eastwards with the Cross of Westminster in their midst while the Te Deum was sung to Sir Charles Stanford's setting as a solemn act of thanksgiving.

The Dean of Westminster standing at the High Altar next made a Commemoration of the faithful departed, also uttering the formal sentence which henceforth has occupied a prominent place in the daily choir offices of the Abbey, " God save our gracious Sovereign and all the Brotherhood of the Most Honourable Order of the Faith."

Before the Blessing the congregation joined in singing the hymn, " Let saints on earth in concert sing," to the grand old Psalm tune Dundee, leaving the fourth verse, however, to the Choir, who, in sweetly subdued strains, commemorated the departed members of the Order in the lines :

" E'en now to their eternal home
There pass some spirits blessed."

The Blessing pronounced, the Procession once more passed round the Abbey to the door of entrance, while, among other things, was rendered the Coronation Fanfare, and Sir Edward Elgar's Imperial March. By a happy inspiration this final Procession was made to go by the north transept down the north aisle westward and then up the nave through the south choir aisle and transept, leaving the Church by the door of entrance to return to the Princes' Chamber. By this means every one in the Church was enabled to gain a view of the Sovereign and the Knights Grand Cross.

Thus closed a ceremony fully as impressive and significant as any which has ever before been witnessed in the historic Abbey of Westminster.

CHAPTER III

CONCLUSION

AN attempt has been made to trace the story of the Honourable Order of the Bath, from the distant days of our forefathers in the forests of Germany. There, if tradition speaks true, appeared the germ from which this large and important Order, which at times contained within its ranks so many of England's bravest and noblest sons, actually sprang. The story is full of inconsistencies and anachronisms. Few traces have descended to us from the period of the Middle Ages or even from that of the early Stuarts, which seem to indicate any resemblance to a Military Order of Knighthood with a perpetual succession and possessed of a capitular character. It may fairly be assumed that of actual organisation there was little or nothing all through those centuries, while after the accession of Charles II the Order fell into a condition of desuetude and there remained for upwards of sixty years.

Then came the really extraordinary Revival (for it can be described by no other expression) of George I. The ancient title of The Bath, surrounded as it was with all the glamour of antiquity, was selected to be the permanent and official designation of a revived Order. Probably this fact was responsible for the insertion in the Georgian Statutes of the large number of mediæval ceremonies there set forth in the fullest detail. Neither the King nor his Prime Minister had, however, ever had the slightest intention of requiring those upon whom the honour of Knighthood was thus bestowed to undergo the ceremonies either of the Vigil or the Bath. Hence

it was a piece of sheer absurdity to apply such an expression as that of "Knights of the Bath" to men of distinction and renown who were never expected to perform all these rites which, however greatly they may have appealed to our mediæval forefathers, were none the less, in the eyes of eighteenth-century folk, crude and meaningless anachronisms. However, a great deal of the ancient pomp and circumstance was transferred to the eighteenth century and carried out on several occasions with an amount of brilliant detail which for the time being took London by storm.

Then came the really preposterous and most unbusinesslike enlargement of the Order during the early nineteenth century of which it is difficult to speak with patience. A more beggarly makeshift was never by the wit of man devised.

To-day, with the twentieth century, the whole situation has changed, and changed enormously for the better. So far as such a thing was possible, the conditions laid down in the ancient Georgian Statutes of 1725 have once more received public and official recognition. The eighteenth century is not a period which commonly invites enthusiasm where considerations of art and history and tradition are concerned. Still, even in the Georgian Statutes a high ideal of Knighthood was set forth, and in the endeavour to attain it the true knight would see naught but the highest of privileges. All of this has once more been published forth to the world at large. The stately service of Installation has been revived and in a far nobler form than it ever displayed in the eighteenth century, thanks to the greater liturgical knowledge of to-day and the more refined sense of what is fitting in matters spiritual, which is in the air.

We have still much to do before we can attain to the level of our mediæval predecessors, for in their day the mid-centre of the whole thing was the solemn Celebration of the Holy Mysteries. It must not be forgotten, however, that on the morning of the great Service of the year 1913 the Holy Eucharist was offered by the Dean

of the Order in the remodelled and beautified Chapel—a fitting introduction to the subsequent solemnities.

On that day yet another link was forged by the historic Church of Westminster in the chain which unites the entire British Empire to that most venerable and sacred of all the many sanctuaries which grace our island home.

APPENDICES

APPENDIX I

CEREMONIAL OF THE INSTALLATION OF KNIGHTS OF THE BATH, 17TH JUNE, 1725

"THE Knights having apparelled themselves in their Surcoats of red, lined and edged with white, girded about with a white Girdle, without any ornament thereon, and in Mantles of the same colour and lining, made fast about the neck with a Lace of white silk, having a pair of white Gloves tied therein, with Tassels of silk and gold at the end, which Mantles were adorned upon the left shoulders with the Ensign of the Order, being three Imperial Crowns or, surrounded with the ancient Motto of this Knighthood—*Tria juncta in uno*—wrought upon a circle gules, with a Glory or Rays issuing from the centre, and under it the Lace of white silk heretofore worn by the Knights of the Bath, which being done in the chambers belonging to the Speaker of the House of Commons, and the Proxies of the absent Knights taking upon their right arms the Mantles of their Principals, from thence repaired to the Prince's Chamber (their Chapter Room), about ten of the clock in the forenoon; and the persons who were to attend in this Ceremony being ranged according to their degrees, and waiting upon the stairs, and at the bottom of the stairs that lead from that room, a solemn Procession was made from thence to the west door of the Abbey Church of Westminster, through St. Margaret's Churchyard, by a passage railed in, floored with boards, and covered with cloth, in the following method—

"The Drums of His Majesty's Household, the Drum Major attending.

"A Kettle Drum, and His Majesty's Trumpets, the Sergeant Trumpeter attending.

"Twelve Alms Men of the Church of Westminster, going two and two in their Gowns, having three Imperial Crowns embroidered upon that part which covered their right shoulders.

"The Messenger of the Order in a Surcoat of white Silk lined and edged with red, having a Hood of the same thereto affixed, and upon his right shoulder the plain Escutcheon of the Order azure, three Imperial Crowns or.

"The Esquires of the Knights Companions in the like Surcoats, going three and three, all of them in red Stockings, those of the Knights in the lowest Stalls foremost, according to their courses.

"The Prebendaries of the Church of Westminster, proceeding two and two, in white Mantles lined with red, having the like Badge on their right shoulders.

"The Pursuivants of Arms, in their Tabards; the Heralds, in Tabards and Collars; the Provincial Kings of Arms, in Tabards, Collars, and with their Badges.

"Then the Knights Companions, all habited in their Mantles and Surcoats, and each carrying in his hand the White Hat, adorned with the Plume of white Feathers; the Proxies only, carrying the Mantles of their Principals upon their right arms, going by pairs, according to the following Scheme, wherein those in the lowest Stalls went foremost.

ON THE LEFT HAND.	ON THE RIGHT HAND.
Viscount Tyrconnel.	Earl of Inchiquin.
Sir Thomas Coke.	Sir William Morgan.
Sir John Monson.	Sir Thomas Watson Wentworth.
Sir William Yonge.	Sir Michael Newton.
Sir Robert Clifton.	Sir William Gage, Bart.
Sir John Hobart, Bart.	Sir Charles Wills.
Sir Robert Sutton.	Sir Robert Walpole.
Sir Paul Methuen.	Sir Thomas Lumley Saunderson.
Sir Coniers D'Arcy.	Sir William Stanhope.
Sir Spencer Compton.	Lord Walpole.
Lord Clinton.	Lord Delawar.
Sir Chaloner Ogle, Proxy for Lord Glenorchy, his Lordship being Knighted beyond sea.	Lord Malpas.

ON THE LEFT HAND.	ON THE RIGHT HAND.
Viscount Torrington.	Lord Nassau Paulet.
Earl of Pomfret.	Earl of Sussex.
Earl of Halifax.	Earl of Delorain.
Earl of Albemarle.	Earl of Leicester.
Earl of Burford.	Duke of Manchester.

" Sir George Saunders, Proxy for the Duke of Richmond (lately recovered from the sickness of the small pox), going single ; his Grace having had the Honour of Knighthood conferred on him by the Great Master at the Sovereign's command.

" Edward Younge, Esquire, Register of the Order, habited in a Mantle like to that of the Prebendaries, having under it a Surcoat like to that of the Esquires, and on his breast hanging to a gold chain, an Escutcheon enamelled on a field azure, three Imperial Crowns or, the Arms of the Order, having in the centre the representation of a Book bound gules, the leaves or, and carrying the Statutes of the Order, covered with red velvet, with the Arms of the Order embossed thereon with gold ; having on his right hand, Edward Montagu, Esq., Secretary of the Order, in the like Mantle and Surcoat, wearing in like manner his Escutcheon, being enamelled with the Arms of the Order, having in the centre two Pens placed saltierwise ; and on his left hand, Edmund Sawyer, Esq., the Gentleman Usher of the Order, in the like Mantle and Surcoat, and having at a gold chain an Escutcheon enamelled with the Arms of the Order hanging upon his breast, and carrying in his right hand the Scarlet Rod surmounted with three Imperial Crowns, all three of them carrying their red Caps or Bonnets in their hands.

" John Anstis, Esq., Garter Principal King of Arms, in his Tabard over a white Surcoat, and with his Collar and the Badge of his Office upon his breast, hanging to a gold Chain, with his Hat in his hand ; having on his right hand, John Anstis, Junior, the Genealogist of the Order, habited in a Mantle and Surcoat like to the other Officers, and wearing pendent to a gold Chain an Escut-

cheon enamelled with the Arms of the Order, with the Cyphers or Letter G interlaced in the centre; and on his left hand, Grey Longueville, Esq., Bath King of Arms, in the like Mantle and Surcoat, having on his breast hanging to a gold Chain, about his neck, the Escutcheon of the Arms of the Order impaling those of the Sovereign, surmounted with an Imperial Crown, and carrying the White Rod or Sceptre in his right hand, the two latter having their red Caps or Bonnets in their hands.

"The Right Reverend the Lord Bishop of Rochester, Dean of Westminster, and Dean of this Order, in his Mantle and Surcoat, like to the Companions, and with the Badge of the Order pendent to a red Ribband, carrying the Forms of the Oaths, and Admonitions to be given to the Knights and Proxies, fairly engrossed upon vellum.

"The Great Master, in his full Habit, and with the Collar of Gold, composed of several Imperial Crowns, tied or linked with Knots of Gold, representing the white Laces mentioned in the ancient Ceremonials of conferring the Knighthood of the Bath, weighing thirty ounces troy weight, having the Badge or Symbol of the Order thereto pendent, his Grace being covered with the white Hat, adorned with a Plume of white Feathers.

"Sir Andrew Fountaine, Proxy for Prince William, went therefore covered with his Hat in this Procession, carrying the Mantle upon his right arm.

"In this form they proceeded to the Chapel of Henry the Seventh at the east end of the Abbey of Westminster.

"The Twelve Alms Men there entered two and two; and coming to the middle of the Choir, did altogether in a body make their joint and low reverences to the Altar; and turning about, then made their obeisances to the Sovereign's Stall, and dividing themselves, stood on each side in a row, down from the rails of the Altar.

" The Messenger of the Order in like manner, and stood below the Alms Men.

" The Esquires having made a short stand at the door, while the Alms Men and Messengers thus placed themselves, entered three and three, and being in a body, made the like reverences together in the middle of the Choir, and stood before their respective seats, which were underneath the Stalls of their Knights.

" The Prebendaries of the Church of Westminster, two and two in the same manner, placing themselves within the rails of the Altar to assist at Divine Service.

" The Pursuivants, Heralds, and the Provincial King of Arms likewise entered, and were permitted to stand before the forms, under Prince William's Stall, who had commands given them by the Great Master to take especial care to shew the Knights their respective Banners upon their entries.

" The two Knights in the lowest Stalls entered, and passing up near to their Banners, made their double reverences together in the middle of the Choir, and then retired under their Banners : who being thus placed, all the other Knights and Proxies, by pairs or singly according to the method observed in the Procession, took their stations under their Banners, with the like ceremonies.

" Then the Register, in breast with the Secretary and Gentleman Usher, in the same method, who stood before their bench, at the foot of the Sovereign's Stall.

" Garter, the Genealogist, and Bath King of Arms did the same, and stood before their bench.

" The Dean, in like manner, stood before his chair.

" The Great Master entered single, with the like obeisances, and retired under his Banner.

" The Proxy of Prince William entered alone in the like manner.

" Prince William, who by the Statutes is declared to be the First and Principal Companion of this Order, and to be placed next to the Sovereign, at this time came into the Chapel in person ; and the Sovereign having been pleased, in regard to the tenderness of his age, to

dispense with his observance of all the Rites of this Order, that might give him any fatigue, he therefore immediately ascended into his Stall, being invested in his Mantle and Collar, and sat down there covered.

" Bath King of Arms then made his reverences in the middle of the Choir, and turning himself to the Great Master, who making his double reverences in the Choir, took his Stall, and there repeated his obeisances, and sat down covered with his white Hat.

" Then the Proxy of the Duke of Richmond ascended into the Stall of his Principal in like manner, and stood there uncovered, holding the Mantle upon his right arm. Then Bath turned himself to the two Knights in the next Stalls, who at the same instant made the like obeisances below, and repeated them in their Stalls, and sat down uncovered.

" In like manner, all the residue of the Companions and Proxies having waited the seating of those in the upper Stalls, in their courses, took their respective Stalls, by pairs, through such passages as the troubling any Knight in a higher Stall might best be avoided.

" Which being done, the Esquires, having made their reverences in a body, retired to their seats ; after them the Officers of Arms and the Officers of the Order placed themselves on their forms with the like ceremonies. The Provincial Kings of Arms and the Heralds, according to a request made to the Great Master, were allowed to sit on benches in this present Ceremony, placed at the foot of Prince William's Stall, the Pursuivants standing before them.

" Bath and the Gentleman Usher forthwith arose, made their reverences in the middle of the Choir, and being followed by the Dean, in like manner, proceeded towards the Stall of the Great Master, who making his obeisances in the middle of the Choir, proceeded to install the Knights in the following manner : The Great Master entered into the Stall of the Knight Companion next in height to his own, and having there given the Proxy of the Duke of Richmond the transcript of the

Statutes, attested under the Seal of the Order, the Dean administered unto him the Oath, in the name of his Principal, Bath holding the Book of the Gospels; and the Great Master then seated the Proxy down in the Stall, who rising, made his double reverences, and continued standing holding the Mantle. The Great Master, with the like attendance, having made his obeisances in the middle of the Choir, then repaired to the Stall of the Duke of Manchester, delivering to him the copy of the Statutes, and the Dean having administered the Oath, which was of the tenour following: 'You shall honour God above all things; you shall be steadfast in the faith of Christ; you shall love the King your Sovereign Lord, and him and his right defend to your power; you shall defend maidens, widows, and orphans in their rights, and shall suffer no extortion, as far as you may prevent it; and of as great honour be this Order unto you, as ever it was to any of your progenitors or others.' Bath then delivered the Collar of the Order to the Great Master, who put it about the neck of the Duke of Manchester, and placing the white Hat on his head, seated him down in his Stall, who rising, made his double reverences; and the Great Master having embraced and congratulated him, he then sat down in his Stall covered with his white Hat adorned with Plumes of white Feathers. The Great Master thus proceeded throughout the residue of the Stalls, performing the like ceremonies to the Knights and Proxies respectively. Which being finished, and the Great Master returned to his own Stall, the Dean was conducted to the Altar, and Bath and the Gentleman Usher being returned to their benches, which ceremonies were performed with the due obeisances; Divine Service then began, during which time the Knights did place their Hats upon the cushions laid before them.

"Upon the first sentence of the Offertory, 'Let your light so shine,' etc., the Music playing, Bath stepped from his bench, made his double reverences in the middle of the Choir, and coming before the Stall

of the Junior Knight, bowed to him, and immediately turned himself to the opposite side, bowing to the Knight in that Stall, who arose, and making their double obeisances both at one time in their Stalls, descended into the middle of the Choir, where they repeated the same, and retired under their Banners.

" Bath then in like manner summoned the Knights in the next Stalls, and so throughout the whole course of Stalls, summoning them by pairs, and the Proxy of the Duke of Richmond single, and then the Great Master, and after him Prince William alone, who all of them with the like ceremonies placed themselves under their Banners.

" Bath returned to his bench, and the Provincial Kings of Arms making their reverences waited upon Prince William, who upon his going under his Banner, made his double obeisances, and being thus preceded, made his double reverences near the rails of the Altar, and at the rails, to the Altar only, where kneeling down, His Highness made his Offering into the bason held by the Dean, assisted by the Prebends ; and he repeated the same reverences in his return, and entered into his Stall, where he again made his double obeisances, and sat down.

" Bath King of Arms then arose, and being joined by the eldest Herald, in like manner repaired to the Great Master, who carrying his white Hat in his hand, offered in the same manner, and returned and sat down in his Stall with the same ceremonies. And then the Proxy of the Duke of Richmond in the same method, and stood in the Stall, holding the Mantle. And afterwards all the Knights, and Proxies, in like manner, wherein this rule was observed : that the Knights and Proxies in the opposite Stalls offered by pairs together ; and the Heralds, according to their seniorities, took and repeated their turns, in going with Bath King of Arms, before the Knights and Proxies.

" Divine Service being ended, the Knights Companions put on their white Hats, and while the Music played,

Bath King of Arms summoned all the Knights and Proxies to come down from their several Stalls in the former method, who all stood under their Banners. Which being done, Prince William was conducted to the rails of the Altar, with the like ceremonies as in the former Offering, where the Prince unsheathed his Sword, and offered it himself naked to the Dean, and having redeemed it, the Dean returned it with the following admonition :

" ' I exhort and admonish you to use your Sword to the glory of God, the defence of the Gospel, the maintenance of your Sovereign's right and honour, and of all equity and justice, to the utmost of your power.'

" And soon afterwards the Prince retired out of the Chapel, leaving Sir Andrew Fontaine to be his Proxy in the Procession for the return to the Chapter House. Then the Great Master, covered, after him the Proxy of the Duke of Richmond, uncovered, each singly, and all other the Knights covered and Proxies uncovered, by pairs, being respectively attended as at the first Offering, were conducted to the rails of the Altar with the usual obeisances, where each Knight and Proxy standing unsheathed his Sword, and offered it naked to the Dean, who, upon the redemption of it, restored the same with the proper Admonitions, according to the Oaths they had taken this day ; and these Knights and Proxies being all severally re-conducted back to the places under their respective Banners, the Alms Men began the Procession, and were followed by all others, having first performed their double obeisances in the Chapel.

" And this Procession was made in the same form back to the Chapter Room as in the first Procession to the Chapel, except in the following particulars : that at the outside of the West door of the Abbey, the Sovereign's Master Cook, having a linen apron and a chopping-knife in his hand, severally said to each Companion, ' Sir, you know what great Oath you have taken, which if you keep, it will be great honour to you ; but if you

break it, I shall be compelled by my office to hack off your Spurs from your heels,' and that the Prebendaries had leave to retire to Jerusalem Chamber from the West end of the Abbey Church; the Esquires, Officers of Arms, and of the Order, after they came out of the Church were allowed to be covered; and at the door of the Chapter Room, Bath King of Arms took the Mantles from the Proxies.

"Dinner being ready, the Great Master being preceded by the Officers of the Order, and Garter King of Arms came into the Court of Requests, proceeded down to the lower end thereof, and entered into the way at the farther side of the Table, and came up to the top of it, being followed by all Knights in course, according to the height of their Stalls; and when Grace had been said, they all sat down in that Order, in the same row upon one side of the Table, each of them having an Escutcheon of his Arms and Titles fixed to the wall over his seat: the Dean was placed next to the Junior Knight; and the Proxies of the Duke of Richmond and of the Lord Glenorchy sat uncovered at the bottom of the Table. The Officers of the Order, covered with their Bonnets, sat at a Table placed opposite the Knight's Table, towards the lower end of the room; the Officers of Arms dined at a Table in the passage from the House of Lords to the House of Commons; and the Prebendaries in Jerusalem Chamber. The Esquires having for some time attended behind their respective Knights, had leave given them to retire to their Dinner in the Painted Chamber, who went thither in their courses, where they dined.

"At the second course, Bath King of Arms arose, and the Music ceasing, made his reverence in the middle of the room, and there, according to the command given him, proclaimed the Style of Prince William, the First and Principal Companion of this Most Honourable Order, who is always to be placed next to the Sovereign; and then coming up near to the Great Master, who stood up uncovered while Bath proclaimed his Styles;

and the Great Master then sitting down, the Style of each Companion present, in the like manner, was respectively proclaimed, at which some Heralds and Pursuivants attended.

"The whole ceremony was performed with great regularity, magnificence, and splendour."

(From the *London Gazette*.)

APPENDIX II

DIRECTIONS TO THE KNIGHTS FOR CARRYING OUT THE CEREMONIAL AT THE INSTALLATION OF 1803

1st Motion

ON entering the Chapel, advance with your Companion to the Center of the Choir, there bow low to the Altar; turn and bow together to the Sovereign's Stall; turn again and advance to the Spot of the Area under your banner and stand there holding your Hat and Feathers in your hand.

2nd Motion

After the Banners have been buried. The Knights ascend into their Stalls in this Manner Viz., when Bath King of Arms has bowed to Sir Joseph Banks, his Companion and he are to advance at the same Instant to the Middle of the Choir, where they turn and bow together to the Altar; then turn and bow together to the Sovereign's Stall; then turn again and ascend into their own respective Stalls and Stand therein, holding their Hats and Feathers in their hands, until the Great Master come to Install them according to the last Paragraph in p. 2 of the Ceremonial.

3rd Motion

Summoning under Banners at the Sentence "Let your light so shine"

Bath bows to Sir Joseph Banks and his Companion who both at the same instant put on their hats, bow together in their Stalls first to the Altar then to the Sovereign's Stall—descend at the same time—go to the middle of the Choir—there bow to the Altar then to the Sovereign's Stall then retire under their respective Banners and stand there covered.

N.B. Sir J. Banks' Companion being a proxy does not put on his hat.

4th Motion

Offering

As this part of the Ceremony begins with His Royal Highness the Knights will *see* it performed and of course follow the Example.

5th Motion

5. Motion as the 3rd except that the Knights put on their Hats and Feathers as soon as Divine Service is ended not waiting for Notice from Bath.

N.B. The Proxies never put on their Hats.

6th Motion

Offering Swords

This motion like the 4th will be performed first by His Royal Highness and the Knights will of course follow the Example.

APPENDIX III

THE BILL FOR THE MUSIC AND OTHER EXPENSES CONNECTED WITH THE ABBEY AT THE INSTALLATION OF 1803

MR. COOKE presents complts. to Mr. Townsend and has just learned from the Dean of Westminster that it is necessary he should trouble Mr. Townsend with the annexed Account of the expence attending the Band of Music at the Installation.

UPPER TICHFIELD STREET 47
Monday Morning, June 6th

		£	s.	d.
	THE BAND.			
Leader Mr. Cramer		5	5	0
1st Ripieno	Moralt	1	1	0
Principal 2nd	H. Smart	2	2	0
2nd Rip.	Reeve	1	1	0
Violas	I. Lindley	1	1	0
	Beamer	1	1	0
Principal Violincello	R. Lindley	2	2	0
2nd Do.	C. Lindley	1	1	0
Double Bass	Smart Senr.	1	1	0
Princ. Oboi	Griesbach	2	2	0
2nd Do.	Foster	1	1	0
Trumpets	Hyde	1	1	0
	Cantillo	1	1	0
Drums	Jenkinson	1	1	0
Trombone	Mariotti	1	1	0
Music Porter	Baldwin	1	1	0
	Carried forward	£24	3	0

		£	s.	d.
Brought forward		24	3	0
VOICES.				
Principal Alto	Mr. Gore	3	3	0
Prin. Tenor	Mr. Nield	3	3	0
Prin. Bass	Mr. Sale	3	3	0
Prin. Canto	Boy	2	2	0
CHORAL.				
Mr. Vaughan		1	1	0
— Guise		1	1	0
— Smith		1	1	0
— Champness		1	1	0
— Horsfall		1	1	0
— Sale junr.		1	1	0
7 Boys		3	3	0
Conductor and Organist Robt. Cooke		5	5	0
Expences of removing the Organ by W. Gray		8	8	0
		£58	16	0

Recd. 17 June 1803 of the Knights' Committees of the Most Honourable Order of the Bath the sum of fifty eight pounds sixteen shillings to discharge the annex'd Bill for Music etc. in the Chapel

Signed

£58 . . 16 — FRAS. TOWNSEND

On the former occasion in 1788 the Band led by Cramer cost only £25 : the Singing Men were employed and had a Dinner from the Knights which cost 8 Guineas. This time the full Choir were not employed.

No. 4. Mr. Townsend Deputy Bath his account of Disbursements relative to the Installation 1803

	£	s.	d.
Printing Ceremonials	9	10	0
Advertisements in 6 Papers directing Carriages how to proceed to the Installation	2	9	6
*Ginger, for a Bible (ordered by the Dean)	7	7	0
The Dean's Servant for cleaning the Badges on the Mantles of the Prebendaries	1	1	0
Almsmen of Westminster	11	11	0
Bell Ringers	5	5	0
Henry Maryon High Constable for himself and 36 others.	10	6	0
Door Keepers of the House of Lords	5	5	0
	£52	14	6

Quarter Master Holmes of the Coldstream Regiment for the Foot Guards who attended the Installation (in lieu of Scaffolding) £35 9 6

* The Dean complained to the Chapter of Knights that the Bible used at the last Installation had been lost. The Chapter directed Mr. Townsend to purchase a new one, which the Dean desired might be a light one, on account of the infirm state of the Subdean whose duty it is to carry it.

The Dean however himself purchased the heavy Bible here charged, which never proceeded farther than the Jerusalem Chamber.

APPENDIX IV

A CONTEMPORARY ACCOUNT OF THE KNIGHTS' BALL IN 1803

LAST night was given at Ranelagh, the Ball by the newly installed Knights of the Bath, on the occasion of their installation. It was one of the most magnificent fêtes ever witnessed in this country, and worthy an occasion, the object of which is to inspire a high sense of patriotism, of honour and of virtue. Several companies of the Guards were stationed outside and inside of Ranelagh, to keep order, and no one was allowed to approach without a ticket, or the permission of the Commanding Officer. The string of carriages extended to Pimlico, moving slowly on, each emptying its load; and although the greatest order was preserved, yet such was the crowd and anxiety, that every one's heart panted with expectation of the joys within. The tickets, well designed, and beautifully engraved, by Rainbach, may serve as lasting monuments of this fête. On entering, the company descended a flight of steps from Ranelagh House, into the great temporary room on the right of the Rotunda. Two pillars on right and left at the entrance, were brilliantly lighted with small lamps, which were also intermixed in boughs, forming arches. The room in size was 160 feet by 80. The whole of the further end was formed by a transparency, displaying the Insignia of the Order, the Collar around the Star, the Motto, etc., the jewels below, supported by figures on the sides, the initials of the King and Queen, and many other devices, all on the Mantle of the Order. Eight chandeliers were hung from the roof, having 300 lamps each; around the room were several rows and festoons of variegated lamps; but above all, the brilliant mixture of lamps among the trees, which were entirely covered in, produced the most beautiful effect. The first left-

hand quarter was boarded for dancing; the rest of the floor was covered with green baize; on the right was a large bar, where refreshments of tea and coffee, etc., were served out. The whole appeared an illuminated grove, in the midst of a vast saloon, and the variety of the colours of the lamps, their multitude and brilliancy, together with the devices into which they were thrown, confounded the imagination with ideas something more than human, and left the astonished spectator to believe he was dreaming that he was in some Fairy Temple.

The company began to assemble about nine o'clock, and soon after ten the curtain drew up on a very handsome stage erected about the middle, on the left of the temporary room, and swelling out to the room in a semicircle. Here Mr. Fawcett, of Covent Garden Theatre, appeared in the character of a Crier, and delivered, in a kind of chaunt, the following Address or Proclamation—

"Oyez! Oyez! Oyez! God save the King and People!
And, like my bell, let all the bells ring out from every steeple;
While, as my office bids me, I proclaim this merry warning,
That ev'ry Knight, that's here to-day, must keep it up till morning.
Each laughing face is welcome here; while those who're fond of sorrow
Have leave to go, indulge their woe, and call again to-morrow.
Those who love feasting and good cheer, as long as they are able,
May claim a seat, as it is meet, like Knights of the Round Table.
At supper each may have a treat, for well we know the trade is,
Of ev'ry Knight, to take delight in helping all the Ladies.

Those who, on light fantastic toe, would dance away
the vapours,
While other folks are cutting jokes, are welcome to
cut capers.
Those who prefer the sparkling glass, in merry
moderation,
The toast may pass, to some sweet lass, the King, and
British Nation.
Or, who noise of sing-song verse, prefer to pipes and
tabors,
Like jocund elves, may sing themselves, then call upon
their neighbours.
Each Errant Knight may seek adventures here, while
he is walking,
'Midst singing, dancing, eating, drinking, laughing,
sporting, talking;
'Midst music, painting, science, art, grace, beauty,
wit and glee;
And, lastly, those who nonsense love, may come and
list to me."

Mr. Fawcett having called the company around him, sung a very humorous song written for the occasion, which we may call a Chapter on Knights, and among the principal of these he reckoned Sir Loin and Sir John Barleycorn. After this humorous summons, which raised and prepared the spirits of the company for the evening, the first act of a Grand Ballet began, conducted by Byrne, and in which his little son displayed his wonderful powers with much success. The story of the Ballet was something about a rich Knight falling in love with a poor damsel, and creating much trouble, confusion, and fighting, in obtaining possession of her. It extended to four acts, and was well performed; the dancing was admirable. Between these acts, Fawcett, Incledon, J. Johnston, and Miss Howell, sang several agreeable songs and beautiful glees. Johnston gave Paddy's Description of Pizarro, Fawcet his mock Italian song, and Incledon a new Song, to the tune of God save the King, which has been presented to His Majesty, and most

graciously received. These amusements, together with that amusement which is superior to all others, namely promenading about, seeing who's present, who's best dressed, and who looks well or ill, etc., together with tea and coffee, and complimenting one's friends, made the time slip off most delightfully till one o'clock, when the Rotunda was opened for supper.

The Rotunda was laid out for supper in much the same style as at Boodle's Fête, except that every possible addition that could make it surpass that occasion was added. Eight sets of five tables each, were laid within the circle, each set tapering from the outside to the inside of the circle, the outer table being very long, and the inner very short.

These tables, which were prepared by Mr. Weale, of Edward-street, accommodated 1,200, all seated on chairs. The boxes accommodated seven or eight hundred more, so that nearly all the company could sup at once. The banners of the Knights were hung over the boxes. The grand box for the Duke of York made a most splendid appearance ; the multitude of variegated lamps, in various forms, of flowers, of branches of laurel, and every fanciful ornament, gave to the Rotunda a splendour and brilliancy which it never before possessed. A full band performed in the centre, and all the music was well conducted. The supper, for such a large company, was most elegant and costly. There were green pease in profusion, though they are very dear, and about a thousand hot dishes were laid—grapes and cherries, at a guinea a pound, were in plenty. There were also strawberries at three shillings a thumb. Gentle reader, the measurement of a thumb is sixteen strawberries ! These thumbs were fingered away most rapidly, for all the fruit the strawberries seemed the most in request. Before the supper was quite over, the curtain drew up from a box, which we believe is usually the orchestra, and discovered Incledon, Fawcett, and Miss Howell, who sang the beautiful glee of the Red Cross Knight, happily adapted to the occasion.

Here we must close our account, by the necessity of putting our paper to press. Further particulars of the company, dresses, etc., shall be given to-morrow. After supper the dancing was to begin; but we think the space allotted for that purpose was not large enough. We can only at present observe, that this was one of the grandest scenes ever seen in this country. About 2,500 persons of fashion, and the first rank, were present. The lamps altogether amounted to 40,000. Those who wish actually to view the scene, may do so at the Ranelagh Masquerade to-morrow night, where the same illuminations, and every thing will be repeated.

The Order of Service

Westminster Abbey, Tuesday, July 22, 1913

Re-inauguration of King Henry VII's Chapel

as the Chapel of the
Most Honourable Order of the Bath

Ceremony of the Installation of Knights

THE Sovereign, the Great Master, the Knights Grand Cross and the Officers of the Order, habited in their Mantles, assemble themselves in the Prince's Chamber at Westminster at 11.15 o'clock, as do likewise the Dean, and the Prebendaries, all in the Mantles of the Order.

At 11.30 the Procession leaves the Prince's Chamber and enters Westminster Abbey at the South-East Door.[1]

The Procession of the Order, preceded by the Trumpeters, Abbey Cross, the Choir and Minor Canons, passes down the South Aisle, turning through the last arch next the great West Door of the Abbey, and passing up the centre of the Nave into the Choir in the following order—

The Abbey Beadle.

Trumpeters.

The Abbey Cross.

The Choir.

Minor Canons:

Rev. H. F. WESTLAKE, M.A. Rev. W. B. DAMS, M.A.
Rev. D. AIKIN SNEATH, M.A. Rev. J. H. T. PERKINS, M.A.
Rev. L. H. NIXON, M.A., Precentor.

The Prebendaries' Verger.

The Prebendaries of Westminster:

The Rev. Canon W. H. CARNEGIE, M.A.
The Rev. Canon E. H. PEARCE, M.A.
The Ven. A. B. O. WILBERFORCE, D.D.

The Sub-Dean, carrying the Bible in his right hand:

The Right Rev. Bishop W. BOYD CARPENTER, K.C.V.O., D.D.

Knights Grand Cross, with their hats in their hands:

Knights Grand Cross who are to be installed, with their hats in their hands:

The Dean's Verger.

The Gentleman Usher:
Colonel Sir CHARLES WYNDHAM MURRAY, C.B.

The Genealogist: H. FARNHAM BURKE, Esq., C.V.O., C.B.

Bath King of Arms: The Right Hon. Sir SPENCER C. B. PONSONBY-FANE, G.C.B., I.S.O. (*P.C.*).

The Registrar Colonel Sir DOUGLAS F. R. DAWSON, G.C.V.O., C.M.G.

[1] The music before the Service consists of:—

1. Schiller Festival March (Brass and Organ).—MEYERBEER.
2. Ave Maria (Carillon and Organ).—ARCADELT (1540).
3. Coronation March.—TSCHAIKOWSKY.
4. (If time permits) Marche Héroique.—SCHUBERT.

The Dean, carrying the Oath and the Admonition fairly engrossed upon Vellum:
The Right Rev. Bishop H. E. Ryle, C.V.O., D.D.

The Great Master:
Field-Marshal H.R.H. The Duke of Connaught and Strathearn, K.G., K.T., K.P., G.C.B., G.C.S.I., G.C.M.G., G.C.I.E., G.C.V.O.

The Sovereign.

Pages of Honour:
V. A. C. Harbord, Esq.
E. I. Reid, Esq.

Yeomen of the Guard.

The Choir and the Minor Canons, who will have been stationed at the North End of the South Transept, move Westward when the head of the Procession appears, the Choir singing Psalm lxviii (Exurgat Deus), led by the Trumpeters.

The Psalm being ended, there is sung the following Anthem, composed by Sir C. Hubert H. Parry, Bart., C.V.O., Mus. Doc., for the Coronation of His late Majesty King Edward the Seventh:—

Psalm cxxii. 1, 2, 3, 6, 7

I was glad when they said unto me: We will go into the house of the Lord, etc.

The Sovereign proceeds to his stall.

The Dean, Sub-Dean, and Prebendaries, preceded by the Abbey Beadle, the Prebendaries' Verger and the Dean's Verger, move to their positions in the Sanctuary and the rest of the Procession to the seats allotted to them.

A lection (Psalm xxiv., Prayer Book version) is then read by the Dean of the Order.

Then is sung or said:—

The Apostles' Creed.

The Precentor then says the prayers following:—

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father.

V. Give the King Thy judgments, O God.
R. And Thy righteousness unto the King's son.
V. Make Thou his officers peace.
R. And his exactors righteousness.
V. Let all his people praise Thee, O God.
R. Yea, let all his people praise Thee.
V. Who shall ascend into the hill of the Lord?
R. He that hath clean hands and a pure heart.
V. Wash our hands in innocency, O Lord.
R. And so let us go to Thine altar.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal; Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

O God, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ, thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

O Almighty and everlasting God, we beseech thee to pour thy blessing upon those who are called to serve our Sovereign Lord, King George, by sea or land, at home or abroad, Grant unto the members of this most honourable Order of the Bath that they may ever contend valiantly for the faith, succour the defenceless, protect the weak, and, in the maintenance of their Sovereign's right and honour, constantly uphold the cause of equity and justice in all his dominions; through Jesus Christ our Lord. Amen.

After the Intercessions the Sovereign, preceded by the Great Master, the Knights Grand Cross and the Officers of the Order, leaves the Choir and passes into the Sanctuary. At the top of the steps the Procession divides, and turning right and left moves eastward in single lines through the doors at the North and South of the High Altar, through the Chapel of King Edward the Confessor, and so to the Chapel of the Order, the Dean, Sub-Dean and Prebendaries joining the Procession in the Sanctuary.[1]

The Sovereign on entering the Chapel makes his reverence and stands under his banner.

The Great Master on entering the Chapel makes his double reverences, first to the Altar and then to the Sovereign, and stands under his banner.

The Knights Grand Cross on entering the Chapel stand on either side. Bath King of Arms, represented on this occasion throughout the Ceremony by his deputy the Registrar, standing in the middle of the Chapel makes his double reverences and bows to the Sovereign, who thereupon makes his reverence, ascends into his stall, and sits down.

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[1] The music during the Procession to the Chapel of King Henry VII will be :—

Grand March in D.—SCHUBERT.

During the Ceremony in the Chapel the following Anthem by Jonathan Battishill (1738-1801), specially arranged for this service by Sir J. Frederick Bridge, C.V.O., Mus. Doc., is sung by the Choir :—

Psalm cxxxiii. 1, 3, 4.

Behold, how good and joyful a thing it is : brethren, to dwell together in unity !
It is like the dew of Hermon : which fell upon the hill of Sion.
For there the Lord promised his blessing : and life for evermore.

Bath King of Arms makes his double reverences and bows to the Great Master, who in the same manner ascends into his stall and sits down.

Bath King of Arms having bowed to those Knights Grand Cross who are not about to be installed, they thereupon sit down in the seats assigned to them.

Bath King of Arms then bows to those Knights Grand Cross who are to be installed, who thereupon come forward to the middle of the Chapel, and, making the usual reverences together, ascend to their stalls and stand therein holding their hats in their hands.

Bath King of Arms then lays the Book of the Statutes on a cushion, and having on his left hand the Gentleman-Usher, and being followed by the Dean of Westminster, he proceeds to the middle of the Chapel, where they all make reverences together.

The Sovereign descends from his stall with the usual reverence and, being attended by the Dean, proceeds to the stall of the Great Master.

Bath King of Arms then presents the Book of the Statutes of the Order to the Sovereign, who delivers it to the Great Master, and the Dean administers the Oath to him, the Sub-Dean holding the Book of the Gospels. The Sovereign thereupon places the Great Master in his stall, and he rising up makes his double reverences, the Sovereign, attended as before, returning in the usual manner to his stall and sitting down.

The Great Master then descends from his stall with the usual reverences, and, attended by the Dean, proceeds to the stall of the senior Knight Grand Cross to be installed, and receives from Bath King of Arms the Book of the Statutes, delivering the same to the Knight. The Dean administers the Oath to him and to the other Knights to be installed, who repeat the words of the Oath simultaneously, the Sub-Dean holding the book of the Gospels; the Great Master seats the Knights in their stalls, after which the Knights simultaneously rise and make their double reverences.

The Oath is in these words following :—

"You shall honour God above all Things; you shall be stedfast in the Faith of Christ; you shall love the King your Sovereign Lord, and Him and his Right defend to your Power; you shall defend Maidens, Widows, and Orphans in their Rights and shall suffer no Extortion as far as you may prevent it; and of as great Honour be this Order unto you as ever it was to any of your Progenitors, or others."

All the Knights Grand Cross being installed, the Great Master returns to his stall where, making his reverences, he sits down; the Dean is conducted to the Altar by the Gentleman Usher. Bath King of Arms then proceeds to the middle of the Chapel, makes his double reverences,

and summons all the installed Knights under their banners by bowing to them, juniors first, whereupon the Knights make their double reverences in their stalls and descend into the middle of the Chapel where they repeat their reverences and stand under their Banners.

Bath King of Arms and the Gentleman Usher making their reverences wait on the Sovereign, who attended by the Great Master goes from under his banner and makes a reverence towards the Altar and another reverence at the Altar, where kneeling down he makes his Offering of gold and silver. Then rising up he returns, making his reverence as he passes attended as before to his stall, wherein he repeats the like reverence and sits down, placing his hat on the cushion before him.

Then the Genealogist and the Gentleman Usher making their reverences wait on the Great Master who in the same manner makes his Offering, and standing and drawing his Sword offers it to the Dean who receives it and lays it upon the Altar. The Great Master then redeems it of the Dean who restores it with the Admonition, which is in these words following :—

" I exhort and admonish you to use your Sword to the Glory of God, the Defence of the Gospel, the Maintenance of your Sovereign's Right and Honour, and of all Equity and Justice, to the utmost of your Power."

Each installed Knight drawing his sword holds it forward by the blade, the hilt towards the Altar, and sheathes it again, in unison with the Great Master.

The Ceremony in the Chapel being concluded, the Procession of the Order is formed and returns by the same way, the Knights and Officers, the Great Master and the Sovereign passing to their stalls in the Choir, and the Dean, Sub-Dean, and Prebendaries remaining in the Sanctuary.[1] Then is sung :

Te Deum Laudamus.[2]

Then are said by the Dean these prayers following :—

Let us pray.

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men ; We bless thee for our creation, preservation, and all the blessings of this life ; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our

[1] During this procession Gounod's " Marche Solennelle " will be played.
[2] To the setting of Sir Charles Villiers Stanford, Mus. Doc., in B flat.

lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications and to give thanks for all men; We bless thy holy Name for all thy servants departed this life in thy faith and fear, who being members of this most honourable Order of the Bath have left to us the fair pattern of valiant and true Knighthood. We beseech thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom; Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

God save Our Gracious Sovereign, and all the Brotherhood of the Most Honourable Order of the Bath. Amen.

May the merciful Lord grant unto them with all the faithful, peace, light and life everlasting. Amen.

Then is sung the hymn following, in which the congregation join, save that the fourth verse is sung by the Choir alone:—

"Let saints on earth in concert sing."

The Benediction is pronounced by the Dean of the Order.

Then is sung by the whole congregation the first verse of the National Anthem.

At the conclusion of the Service the Choir, the Minor Canons, the Procession of the Order (joined by the Dean, Sub-Dean, and Prebendaries coming from the Sanctuary), the Great Master and the Sovereign proceed by the North Transept down the North Aisle to the West end of the Nave and then pass Eastward again up the South Aisle to the South Transept, returning by the South-East Door to the Prince's Chamber as they came.[1]

[1] During the final procession the Coronation Fanfare will be followed by the Imperial March composed by Sir Edward Elgar, O.M., Mus. Doc.

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